

Fight against Sunday shopping continues

Bert Witvoet

OTTAWA — The long-awaited verdict on Sunday shopping is in. The Supreme Court of Canada has ruled that Ontario's Retail Business Holidays Act is valid in restricting Sunday shopping and encouraging a common day of rest.

The court decision was based on a non-sectarian view that families need to

be together one day a week. The justices were assured that the Ontario Act did not seek to encourage Sunday worship. They acknowledged that the Act does discriminate against those who observe the Saturday as a day of rest, but found such discrimination "a justifiable and reasonable limit."

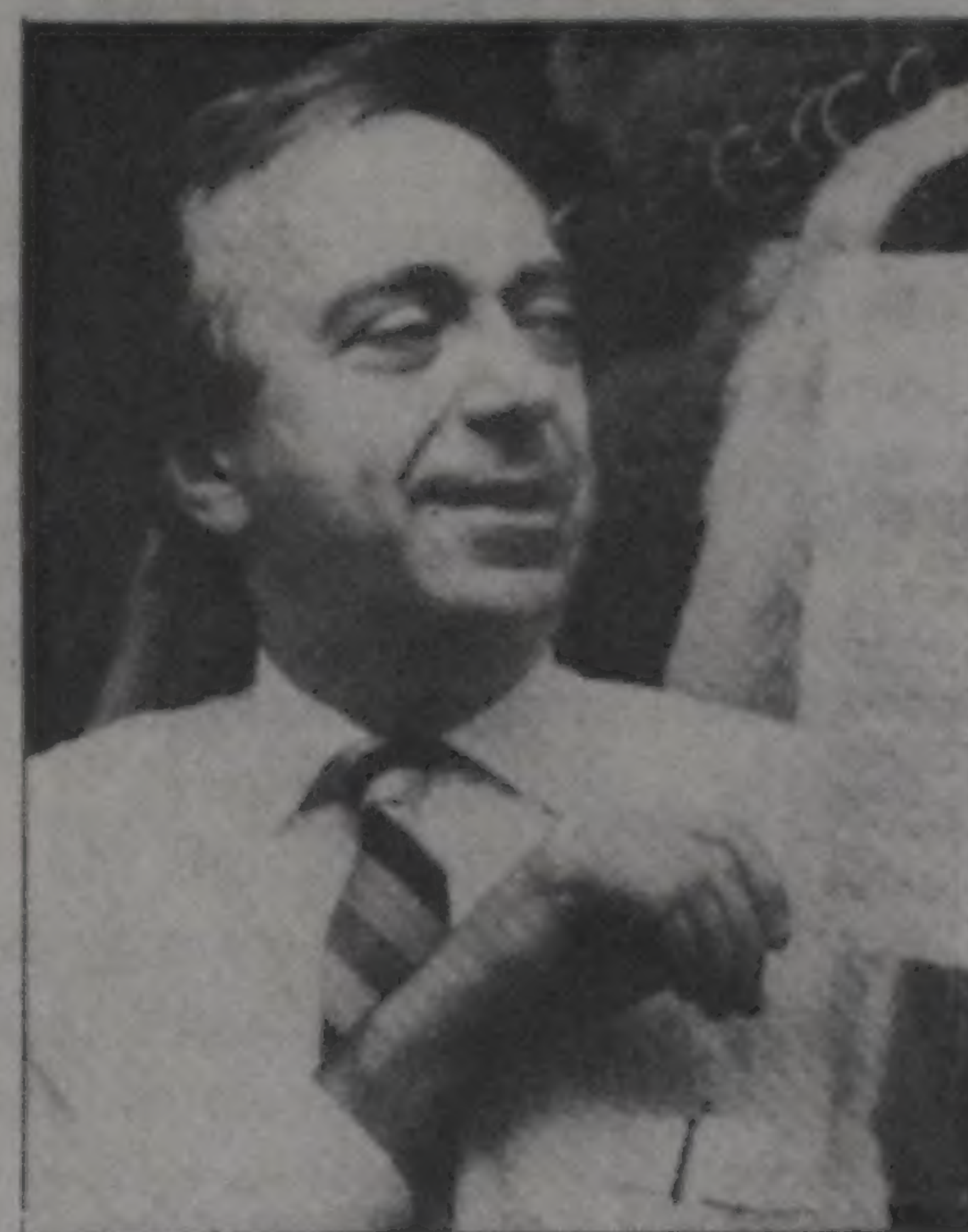
Reactions to the court ruling indicate that the issue of Sunday shopping is far

from over. Toronto furrier Paul Magder, who has collected fines up to \$2-million, says he will continue to fight the issue. He wants to appeal the decision under the equality provision of the Charter of Rights and Freedoms, claiming that he is discriminated against by not being allowed to open his store, while other stores around the corner are allowed to be open because they are deemed to be in a tourist area.

Barry Agnew of The Bay/Simpson's says he will watch the competition to see whether the law is being enforced. He points out that stores like Shopper's Drug Mart are allowed to be open on Sundays because they are drugstores; yet 60 per cent of their floor space accommodates merchandise that is not

pharmaceutical. He is arguing for an all-open or all-closed Sunday.

Interview responses on television indicate that most shoppers favour Sunday opening, but most store clerks oppose it. Continued on page 6...



Toronto furrier, Paul Magder

Calvinist Contact

Thinkbit

Chairman to church council members: "In all seriousness, brethren, let's vote in favour of this commotion."

From: the grapevine

Volunteer deejay reaches out

Nain, Labrador (MCC) — Playing pop records and chatting over the airwaves doesn't exactly fit the job description of your average volunteer.

But it does for Rick Cornelison, who's serving as a Mennonite Central Committee volunteer youth worker in the native community of Nain, Labrador. Being host of a local radio show is just one more way of reaching out to young people in the community.

Cornelison began a one-hour weekly show called the Nain Youth Radio Program recently on the local FM station. "I am the regular 'host' and have initiated the idea," he says, "but the most gratifying part of the experience so far has been working together with several other youth workers who alternate as co-hosts and translators."

Two of these partners are with the Labrador Inuit Alcohol and Drug Abuse Program and two are Community Health Representatives. All are natives of Nain. The co-hosts have their own spots during the show in which they can promote their programs and messages.

Promotes creative listening

"The program consists largely of music, much of which comes from the field of contemporary music," says Cornelison. "I am introducing this music to Nain not (hopefully) to open up new markets for the superstar-making machinery, but to promote the idea of creative listening, for the purpose of filling minds with good things. To emphasize that music is not 'good and beautiful' simply because it is distributed by Word, Inc. (a Christian recording company) I include songs from the pop charts which promote thinking instead of discouraging it."

It's hoped that radio plays and interviews will soon be added to the program. Cornelison tries to involve

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OAAIS urges review of school hiring policies

Changes to the Ontario Human Rights Code

Ellen Zwart

TORONTO, Ont. — Rather than waiting to play catch-up, Christian school administrators should take notice of the newly-approved amendment to the Ontario Human Rights Code, according to Lyle McBurney of Alternative and Independent Schools. The amendment, which includes a prohibition against discrimination on the basis of sexual orientation, puts the onus on schools to define clearly why the hiring of someone whose sexual preference is other than heterosexual, should not be considered for a teaching position.

Section 23 of the Code presently allows the schools some discrimination in their hiring practices. Groups may give preference to hiring individuals

whose religious, philanthropic, educational, fraternal or social interests are similar to their own, states the Code.

Possible problems

But including sexual orientation as a grounds for discrimination in the Code brings other possible problems. In correspondence with McBurney, the Minister of Labour has suggested that such inclusion would mean that the Ontario Human Rights Commission would have to accept complaints from persons alleging they have been denied employment as a teacher in a religious school because of their sexual orientation.

The Commission would then have to determine whether that individual's sexual orientation contravened the

religious tenets of the organization doing the hiring.

According to McBurney, the intent of the legislation is not to discriminate against sexual orientation. Rather, it clearly spells out under what conditions of employment a person's sexual orientation is important.

Schools take initiative

"Schools would do well to examine their criteria for hiring," says McBurney, "and become articulate in the defense of their hiring practices."

"Churches, schools and other employers might have to define their hiring policies to show why sexual orientation is a bona-fide requirement and not just anti-homosexual sentiment," says McBurney.

McBurney has taken the editor of the *Toronto Star* to task for the opinion expressed by one of its Queen's Park columnists, Rosemary Speirs. Speirs has refused to grant there are valid grounds for "religious and fraternal organizations to be concerned about their staff hiring practices," he says.

"She brands virtually all questioners as 'well-organized anti-homosexual lobbies,'" states McBurney. Such a charge he denies.

Justice demands that "the need for religious and fraternal organizations to be true to their conscientious beliefs" must be recognized, says McBurney.

"It would be well for schools to take the initiative rather than being put in a position of having to prove they are not contravening the Code," he says.

Provincial governments across Canada are busy bringing their Human Rights Codes in line with the federal Charter of Human Rights.

New year's wish

I wish you a year,
which soft as silk is;
I wish you a year,
which white as milk is;
I wish you a year,
which far from sick is,
a wholesome year,
which strong and thick is;
I wish you a year,
which, when it through is,
a blessed year
for me and you is;
I wish you a year,
which, so God's law is,
through Christ's saving work,
without a flaw is.

Guido Gezelle
(translated by BW)



In this Issue:

We asked for your comments and we got them! . . . pp. 2,3,4,5
Ed Vanderkloet discusses the misery and hope he saw in Haiti . . pp. 11,12
The poetry of Linda Siebinga . . p. 13

Calvinist Contact

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"Editor, you ask for it"

Yes, we did get a good response to our November 21 appeal for reader suggestions. We print most of them in this issue. Several have been clipped to avoid irrelevant or repetitious material.

Why did we ask for letters? Is it because we are desperately optimistic about the value of our work, as one pastor suggests? We plead guilty to that one. We like to think that we are making a dent somewhere.

There are other reasons too. We need feedback. Our definition of journalism may help to explain that. Journalism, in our view, is "a linguistic task with a social purpose." Three things flow from that definition. "Task" implies a taskmaster, namely God. It's not just "our" work. "Linguistic" has to do with communication. We must know whether we are communicating. "Social" refers to the community we are helping to build, maintain, inform. That is never an isolated thing. So, we must get feedback from time to time.

What will we do with it? We like one reader's viewpoint on that one. "Does the essence of C.C. depend on reader response ... or on a steady Christian perspective ... set out by editorial policies? I trust the last is first and the first adds depth and experience to the last for the whole community."

Amen to that. We use letters to add depth and experience to what we do. We do not set our editorial policy loose, like a weathervane, on the winds of opinions. But we do take opinions seriously and we test ourselves against them. We think the letters were helpful and hope to incorporate some of your suggestions into our editorial policy.

This is what you said:

BW

1. Strathroy, Ont.

We enjoy C.C. and are disappointed when it arrives late.

We find the articles informative, eg. "S.A. church opens backdoor to nonwhites" (Oct. 31); "B.C. goes Dutch" (Nov. 7). Also the articles "Children of the Liberation" were informative and very touching. I enjoy Alice Los' "Small Talk" and Herman Praamsma's and Wm. Rang's pieces. Your editorials are clear and to the point. Carl Tuyl is always good for a laugh. (Hij is het best in t'Hollands en Herman de Jong's stukjes zijn ontroerend.)

I always read the classified ads first to keep up with the joys and sorrows of the Christian community.

Ralph and Jacoba Bos

2. Brampton, Ont.

You would be doing your subscribers and your paper a great service, if your publication would be keeping the banner high in your columns and other articles, culminating in responsible editorials, never wavering where principles are involved ... I may say we are seeing an improvement in this area.

Now I am asking you, Mr. Witvoet, do we really need columns with more or less worldly info about movies of all kinds? As a Christian publication we do not need this trend, which gradually leads away from Christian standards. There is so much more that could enrich your edition, filling the pages with info of nobler and more principled character.

Theo J. Douma

3. St. Catharines, Ont.

You do not put us all to sleep! We do read your magazine and find it encouraging and stimulating ...

Let's include some practical ways for the ordinary worshipper to become an active part of his church. Let's liven our churches up! We have many talented people in our CRC community. A writing or poetry contest could be rewarding. Issues on headship, long-argued Synod decisions, and other well-worked topics could be replaced by inspiring, idea-filled articles that encourage outreach and joy in our personal lives ...

Evangelism, often a scary word for a lot of us, is a topic that would merit discussion in C.C. Jesus commands us to reach out. How do we take those first cautious steps towards change?

For some of us younger Christians, the muddled arguments over theological terms and small misinterpretations of doctrine may be necessary but can become tiring. Perhaps these articles should be limited to the few that would be of greatest blessing to the church.

The columns are all excellent and thought-provoking. The science page is also a good idea.

Francis Van der Meulen

4. Drayton, Ont.

In this area C.C. is read a lot. It is much appreciated. Keep up the good work. I always read it from cover to cover. For this area I am an agent and promote it wherever I can.

Tom Lise

5. Wyoming, Ont.

The news items have kept me in my own spiritual growth for about 10 years.

While I read Calvinist Contact from cover to cover, the following columns are my particular favourites: letters, editorial, "Just a moment," "Pontius puddle," "Presbyterian comment," "Canadian church scene," "Cinema summaries," "Mediascan," and "Small talk." I also appreciate the column by Ed Vanderkloet et al., although the title escapes me just now.

Please continue also to publish Christian poems, stories and art. I especially like Frank Sawyer and Ineke Brouwer-Parlevliet. Features about family life or education capture my attention quickly.

Calvinist Contact is to be commended for its broad conception of what is meant by Christian newspaper and for not focusing merely on theological debates.

In the past, you have dealt sensitively with a number of topics such as alcoholism, divorce and child abuse.

If you are interested in readership characteristics, I am a Christian school teacher and mother of three, who shares a subscription with relatives. If others do this, you may have a far wider readership than you know!

Cathy Smith

6. Dunnville, Ont.

I would not be able to do as good a job as you do, so I am reluctant to criticize you, but you asked for it:

1. Those long pieces of writings, which often repeat themselves, I do not like to read. Stories should be short.
2. The story of the house of that nurse was very nice. [A Dutch serial.]
3. Letters which continually criticize other writers are boring. I usually do not read those.
4. As a rule, I do read other letters.
5. Carl Tuyl is enjoyable and so is Herman Praamsma.
6. Tangelder I find not interesting.

Walter Zylstra

7. Delta, B.C.

As a reader starting with The Canadian Calvinist in 1949 with P. deKoekoek as editor, what I would like to see is to get entertainment and Pontius' Puddle out of this otherwise good paper. Letters and one or two more long letters to the editor could be increased. I like editorials, letters and the first section of the classifieds, and sometimes Persoverzicht.

John Booy

8. Strathroy, Ont.

We really like your paper. I specially like Van Halsema, Carl Tuyl and Jacob Kuntz. We learn a lot from all the news and from "Als je 't my vraagt." I love to read letters and poems as well as articles by John Martens. (We lived in Listowel for a long time, so we know him.)

Alice Arends

9. Desert Hot Springs, Ca.

First, about your paper — I would not miss it. Six months in Canada; six months in U.S.A.

Your piece about the Jewish

holocaust is wrong. One sentence hit me. It said many Dutch people co-operated with the Germans. I do not agree with this. I lived in Holland that time. I would forget "many" and say "some" people.

Second, I like the C.C. but every time I read Press Review, it makes me sick. This piece is not for C.C. This half page could be filled with an edifying sermon.

Sid Beerda

10. Wingham, Ont.

We enjoy C.C. It is a large paper for a weekly. Once in the two weeks would be fine for us. It has something for everyone we feel. We do not care much for Pontius' Puddle. Should change to something else sometimes.

Gerrie Kuyvenhoven

11. Salford, Ont.

We like Calvinist Contact: your editorial, H. Praamsma, Wm. Rang, Rev. Kuntz, letters, news from all sources, Rev. Tuyl.

Personally, I don't mind one way or the other with regard to the Dutch in it, although for the sake of older folks, "laat er nog wat Hollands in."

"Pastoral Pondering" is good, too. Rev. Schalkwyk is sometimes good.

We are glad that Calvinist Contact does not stoop to the level of negative remarks and criticism.

Hermine Dunnewold

12. Orillia, Ont.

Have you heard the phrase: "If it ain't broke, don't fix it?" If readers had complaints, they would let you know.

Also in the old country we read at school a story about a man who was building a house on a busy road. Everybody stopped and gave advice about how he should do this and that and the other thing. He never finished the house.

So I'd say, keep up the good work. I do not read everything every time the Calvinist comes, but as a rule I enjoy what is in it. To find time is my biggest problem. But maybe sometime I will have lots.

F. Greidanus

13. Terrace, B.C.

Keep up your editorials. They are often mirrors of our own souls. I like Carl Tuyl's gifted, humorous "Press-reviews." Keep them coming!

I highly savour articles about Israel and Jews, which you show particularly lately. Great! Touches from people like Alice Los and, on occasion, Schalkwyk, and the hardly-ever-skipping Pontius' Puddle add much spice to an already tasty "salad."

Your varied concerns with Presbyterian comments and inter-denominational news makes for good digestion and veers us away from "provincialism." So does the wider-than-Ontario interest and news coverage, although there is much coverage of Ontario happenings, which we can't blame you for. Most Contacted Calvinists reside in Ontario. Keep it all up. It's G-O-O-D!

Peter Sluys

Continued ...

14. Nepean, Ont.

We are quite happy with C.C. We think of it as a weekly newspaper that probes behind the news, weighs issues from a biblical perspective.

Representative views from other denominations are helpful. Keep labour, political, educational, art columns regular. Book reviews and family announcements, including the calendar of events, are essential to a family paper.

Your editorials are generally probing. We miss Ben's columns on "Think globally act locally."

Does the essence of C.C. depend on reader response (agreement or disagreement) or on a steady Christian perspective on current and general topics set out by editorial policies? I trust the last comes first, and the first adds depth and experience to the last for the whole community.

Harmen Boersma

15. Alma, Ont.

As it was time again to renew our subscription, we pondered whether the magazine was worth it. We decided it was, but some of its contents could be improved.

For instance, the poetry page should be more simple so that everyone can understand its meaning. Why not use poetry from such people as Helen Steiner Rice? It speaks to the heart and soothes many wounds.

Also, we would like to see more items such as "Small talk." And how about a fitting column for the sick and shut-ins?

May Heemsbergen

16. Sarnia, Ont.

I just want to tell you that, especially the last few years, I thoroughly enjoy reading, sometimes studying *Calvinist Contact*.

Your editorials are quite enlightening. The responses of your readers do amaze me. Sometimes I think, "How can they react like this?" other times (according to my view — the view of just an ordinary housewife) I fully agree.

Marian Van Til's movie critique I always read. I try to make it to the movies she recommends. I mostly see eye to eye with her recommendations. It helps me decide when my teenage daughter asks permission to go to a certain movie. I missed her critique in the paper lately.

Rev. H. Praamsma is also one of my favourites, not to forget Carl Tuyl's "Persoverzicht" — very original.

Jackie Visser

17. Burnaby, B.C.

C.C. is informative with good editorials, interesting stories. I like Carl D. Tuyl's comments and others. Letters is a good outlet for our opinions. "Rime or reason" is so so. I wonder whether Sy Nodd himself knows the meaning of words like "absquatulate." "Als je 't my vraagt" by Syrt Wolters may be dropped.

Generally I like C.C. Yet... it gives me a pain in the neck to have to turn to page 4 or 5 from page 1 four times in order to read the rest of a story. You can learn from *Decision* magazine how they do it.

J. Braacx

18. Toronto, Ont.

What I have appreciated most in C.C. is your willingness to open your pages to conflicting opinions on thorny issues, without trying to give us neat, "safe"

but simplistic answers.

Articles *Calvinist Contact* has published on the issue of nuclear arms, on "Who speaks for the church?", on the Nicaragua question and on the issue of God's sovereignty with respect to human suffering are but a few examples that readily come to mind. In each case I have learned more from a strong presentation of arguments on both sides of the issue than I would have from hearing only the dogmatic assertions of one side.

Some may consider your approach a sign of editorial weakness, of "sitting on the fence." In my opinion, it's a sign of journalistic strength. Keep it up!

Derk Pierik

19. Sarnia, Ont.

We read C.C. secondhand and we buy a subscription for a friend. Secondhand is from my mother — she feels good giving her paper to us. Everybody's happy.

Greta Plug

20. Newmarket, Ont.

For me and my family it is important to receive C.C. We look at it as a sharing paper in the Christian Reformed community. I do not always agree with everyone's opinion, but do not feel that I should write to complain or to praise.

I would like to see more input from young people or young adults — papers they write for school which would benefit others, photographs, poems, etc., even if it is not perfect. They are our future and just like our small children's art work that gets put on the fridge, their work will improve in time. Like we say around our home: practice makes perfect (almost).

Marya Klein Horsman

21. Aylmer, Ont.

I am a retired farmer 81-years-old in good health. In the summer I have a garden here by the home we are in. I am very happy. All my eight children and 26 grandchildren and seven great-grandchildren live around me. Every Sunday I can see all my family in the church.

In your paper or let me say *Calvinist Contact* you asked for suggestions to improve C.C. The first what I would like to go out is that Puddle story, because it does not make any sense to me. Second to go out, the Dr. Kuyper story [cartoon] (I have not seen any of them in the last C.C.).

What I like is the stories of J. Martens about the history of some hardly known heroes of faith. He really must have done some studying of these men.

If you could get him to study the life of Dwight Moody and also Charles Haddon Spurgeon, both lived about the same time — Moody in the States and Spurgeon in England. What these two men have done in the name and power of God is amazing.

Alle Helder

22. Mississauga, Ont.

It is my opinion that C.C. is doing just fine, although some of the sections seem to be "catch as catch can," that is the available material at any given time seems to dictate the appearance of these sections, such as "music" and "science." Surely there are those among us that can make these a permanent feature? (try me.)

Also, C.C. has a tendency to see the "pertinent and profound" only, and then often through educated spectacles that leave many readers short sighted.

"Big words do not a great mind make.

Editorial**The City of God lies ahead**

Another stretch of road points to the horizon. The new road marker reads 1987. A sign overhead tells us that the year 200 lies 13 kilometres ahead. But there are many exits in between.

An acquaintance of mine lies in a nursinghome at age 89. His wife passed away some 20 years ago. Being both blind and deaf, he does not understand why his exit has not come. He trusts that God has a purpose, but he would not mind getting off the highway in 1987.

Another acquaintance is engaged to be married and hopes to drive on, well into the 21st century. 1987 looks like an exciting year for her and her fiance.

Different people may be on the same stretch of highway, but their journey is one of a kind. What binds them together? What do the 89-year-old man waiting for death and the eager bride-to-be have in common?

It has to be the Church of Christ, the Kingdom of God. Both of my acquaintances understand that in their own way. He trusts that God has a purpose for his seemingly useless life. She is hoping for a wedding celebration that will honour God. Both are clinging to the centre of things. That's where life holds together.

And both are headed for the culmination of God's creation and redemption. The year 1987 is for them the year of our Lord — anno domini.

I hope it is that for all of us. Do you still have all your luggage aboard — hope, faith and love? All three are needed for the journey. Make sure you consult the roadmap — the Word of God. Be good, now.

Bon voyage. And if you decide to exit before the 1988 marker shows up, don't forget to wave.

BW

It took me some time to grasp the meaning of "secular" for Pete's sake.

I dare you to publish the following poem:

What a gem we have in Bertus,
scholar and a gentle man.
And so well does he divert us
by the scribbles of his pen.

What a gem we have in Bertus,
editor and poet too.
And so well does he alert us
with his pieces on page two.

What a gem we have in Bertus,
writing bits of doggerel
And so well does he direct us
to the waters of the well.
(not to be sung)

John Oosterdag

23. Barrie, Ont.

1. On the whole, we are quite happy with the C.C.

2. The context is moving too much to regular newspaper articles. We don't need them. We read our daily newspapers for that.

3. Watch your advertisements! They should not become overpowering.

4. Don't be too anxious. You are doing a good job so be happy with it.

Jacob and Margaret Huyer

24. Hamilton, Ont.

This is how we read your paper.

When we find it on the doormat, we first look at the ads in the family news, born, dead, married and alive. We look at some pictures. And after that we look at the writers. Most of the time we skip Tangelder, Stan de Jong, Rev. Praamsma (we are not interested what time his offspring go under the blankets), Ed Vanderkloet,

Grootenboer, Van Harmelen. All these people write for ever and ever the same thing over and over, in other words, year after year. And lots of people get confused by them. You have to think as I think. They try in their thinking to bring heaven on earth.

After that there is not much left over from C.C. Some ministers write nice pieces but they are way over the head of the ordinary man. If you go to church and your minister preaches that way, *then you have still* the communion of the saints left over.

If you talk with people, the paper of the Hamilton Automobile Club is read from cover to cover. Why can't a Christian paper be made more interesting like it was before when everybody was pleased with it.

Have we grown out of it or is the paper several sizes too big like a suit that doesn't fit the common 2x4 man.

This is my reply to you Editor. You ask for it.

George Geerts

25. Iroquois, Ont.

I don't have the wisdom to give you details about C.C. I did like it very much and so did my husband, because for him it was the Dutch in the paper that he read first. He is not here anymore. For me it was a friend.

I know of people who read *The Banner* now, and before (2 years ago) the C.C. They said they miss the advertising, the obituaries, the anniversaries of the C.C. They are so much better than in *The Banner*. I agreed. The articles are good: what can I say more. But I do pray for C.C.

Grada Lieverdink

Continued on page 4 ...

Letters

26. Nelson, B.C.

1. Editorial page is A-1. I appreciate your insights and points of view.
2. Praamsma is right on. I like not only what he writes but how he writes it.
3. As a Canadian born of Dutch parents, I love reading the Dutch pages (sometimes out loud) to keep in practice. Often I don't understand what I am reading, but I always understand and enjoy Van Halsema.
4. Too much politics in your paper. In my opinion, not only is politics relatively unimportant, it's also unbearably BORING.

Pauline Mellegers

27. Whitby, Ont.

I like *Calvinist Contact* very much! To tell you the truth, I almost read it all through the minute it comes. Then later, go back to it and pay "closer attention!"

I don't think that anything "hurtful" should ever be published. If you receive comments like that from readers, they should be "translated" by you in a loving and helpful way. I don't know how that can be done but I personally think there is a different way.

I love to see a compassionate story like the one Rev. Geuzebroek wrote. This is so true to life. I would like to see more of that. Also the story from the girl who had an alcoholic father really touched me.

Didy Prinzen

28. McMahon, Sask.

My parents immigrated to Canada in 1951 and I was born here. I especially enjoy the Dutch part of your paper and Carl Tuyl is my favourite. I wish he would write his column in Dutch every week.

I find your paper to be a good source of Christian reading. Keep up the good work and don't get rid of the Dutch part. You have a lot of Dutch readers — even younger ones.

P.S. I also enjoy "Just a Moment" by Herman Praamsma.

Lena Redekopp (nee Flikweert)

29. Brighton, Ont.

I "hear" you. As a first year subscriber I wonder what I am missing in the Dutch pages? I understand that's where the action is!

As I struggle through life, all answers are not always "black or white." I look forward to your paper to help give me some insight into any subject, from politics to good financial management, and to help me understand how and where our priorities are. It helps to know someone else is going through the same struggles and to see how they feel.

Mike Wolters

30. Drayton, Ont.

Right, I didn't see your ad in C.C., too busy reading the articles I guess.

What would we like to keep in C.C.? Everything! It's a super paper, we love it. Good editorials, interesting stuff from Herman Praamsma, Rev. Carl Tuyl and others.

What I like changed? Aha, found something just today: the poem on page 19 of the Nov. 21 issue is printed on too dark a background; hard to read for older eyes! And it's such a beautiful poem.

I like your "vervolgverhalen" [serials] and the articles from Alice Los and Herman de Jong. In short, please keep going. "Don't fix what ain't broke."

Peta Velthuisen

31. Wallaceburg, Ont.

You sound like a pastor desperately optimistic about the value of his work. I can identify with your appeal. My apologies for not encouraging you in your work.

I enjoy your paper in its present format and therefore encourage you not to change it. You address relevant issues in your editorials. Current issues in the various aspects of living are addressed. We are given relaxing moments with short stories and you inform us of the joys and sorrows experienced in our families.

Your format is good and the direction of thought taken by your writers is appreciated. I seldom read the Dutch section, but I would not like to see it eliminated. Those who enjoy reading Dutch articles should have this appetite satisfied.

I do have difficulty, however, being more active in thinking along with your thoughts. The difficulty is this: you are

33. Oshawa, Ont.

In response to your "Contacting all Calvinists," here are a few suggestions:

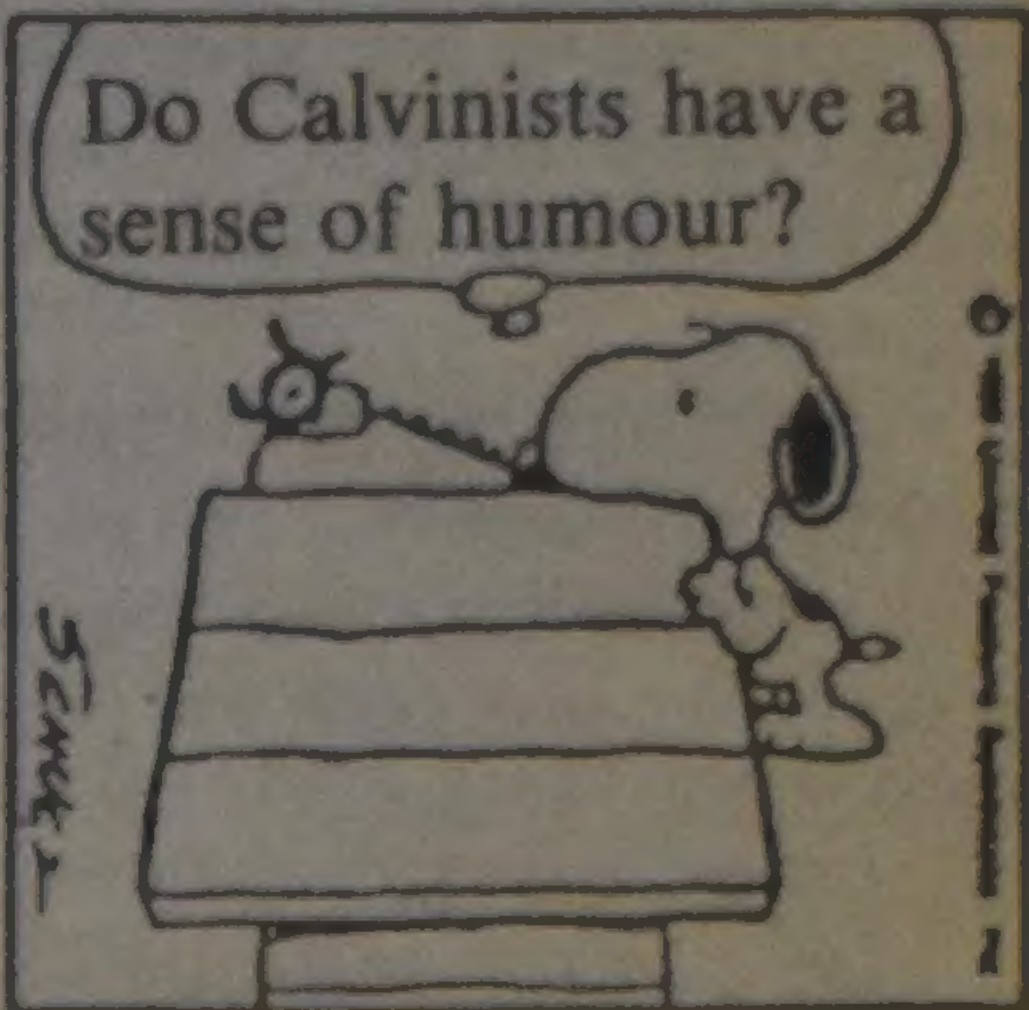
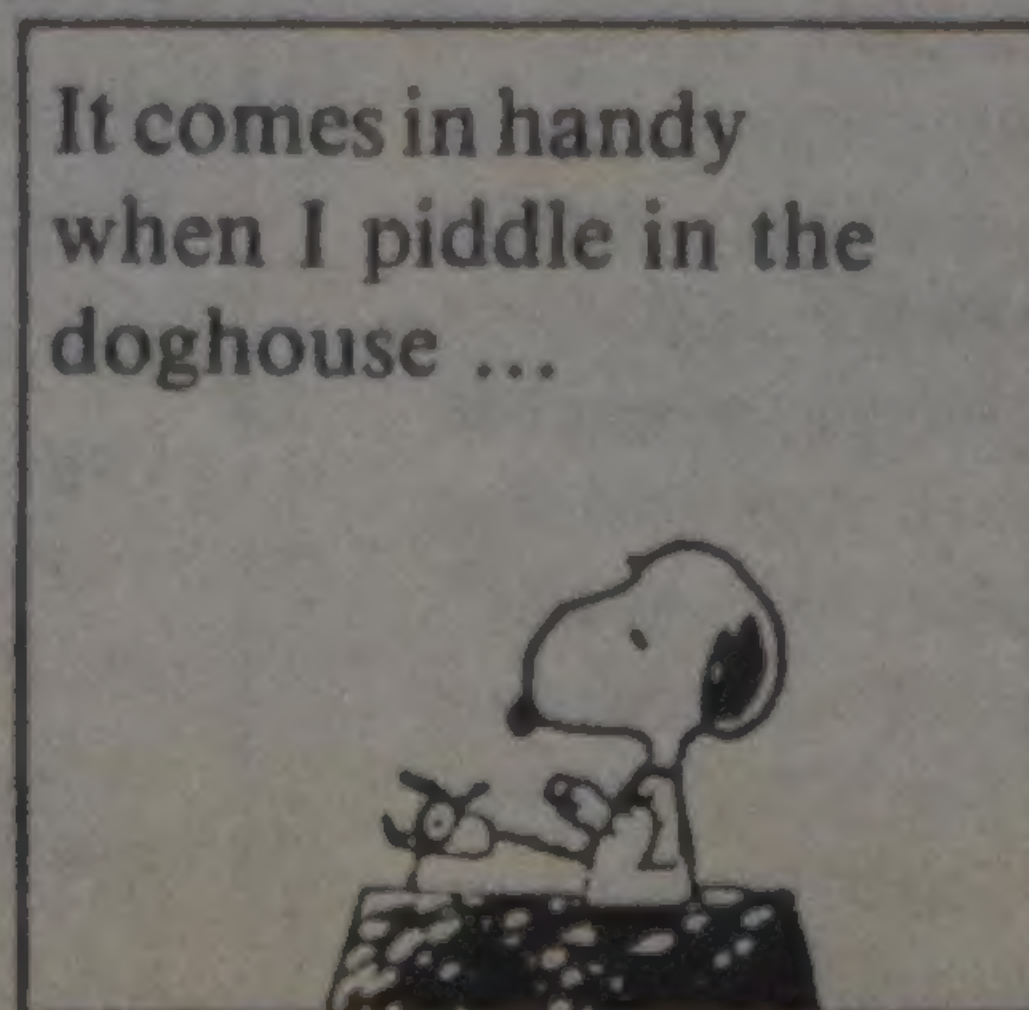
1. It is time to change the name in order to broaden the readership, especially among evangelicals including Presbyterians.
2. To meet the needs and interests of the younger generation, your Dutch section has got to go. It makes the paper look like a paper for the older, obviously Dutch immigrants. I suggest a monthly separate addition for those who want a Dutch edition.
3. You might open up a question and answer section with a number of respondents who say what they want to say in their responses. Theme: "Everything you wanted to ask but didn't know who?" Or a regular section called, "What do you think?" and let people spout off whatever they think or are concerned about ... within responsible reason.
4. More personal interest stories, as

have had C.C. in mind: "If it be true that 'good wine needs no bush,' 'tis true that a good play needs no epilogue." What's wrong with C.C.'s play? Frankly, I am not certain. Perhaps nothing. Changes — and there have been many — require adjustment time. So we are adjusting already!

Much of what you write is good: uplifting, cautious, sensitive, caring and informative. Some of what others write is not. I don't have a list ... just too busy!

Mr. Wolters in his wide ranging coverage could consider providing an enhanced perspective. The world or events in it cannot always be viewed as either black or white, for or against. There are Christians not of but in the world whose calling in life it is to deal officially and formally in and with the grey areas.

Pastor Tuyl's humour has its place. But a minimum measure of sensitivity and decorum is not inappropriate when



asking us to become involved in a broken conversation. For example, you stimulate our thinking with an editorial or news cover in November, we think it over, make a contribution which reaches you in December. You consider the reply and maybe print our letter with your response in January. That is a difficult conversation to follow when you have only one edition of C.C. before you. A conversation of this nature is not impossible but not the most pleasant to be involved in.

Is it a worthwhile conversation? Within the Calvinist community the bond of unity has splintered into various interest groups. The Kuyperian, the Puritan, Charismatic, Evangelical, Traditionalist, etc. ... has formed its own "opinion." Can we still think together scripturally, confessionally, relevantly on a level which is appreciated for its contribution to the formation of a Christian mind rather than being read as another interesting opinion?

James Poelman

32. Weston, Ont.

I prefer to see more church news and perhaps some devotional columns, in the same vein as the late Rev. Van Andel. The secular news I can read in the daily newspaper, so I don't need to read it again in C.C. and since the RELIGION section in the newspaper is just as secular as the rest of the daily newspaper, it's nice to read a Christian newspaper which doesn't have the universalist or secular bias. I can really notice the difference in the overall viewpoint of the publication.

And try not to get into heavy political discussions. I find it's just too boring when we think the way to a better society is a political rather than a biblical solution. Just keep it simple and interesting, and, of course, truthful.

Bob Wierdsma

on Ria Kroezen. There are people in every congregation, I think, who may well have an interesting journey to share.

5. Generally speaking, I think you have good stuff. Keep it up. It must be tough to come up with new material each week.

Henry Wildeboer

34. Clinton, Ont.

(Translated from the Dutch)

I am one of the older immigrants, and since my immigration with my family in 1951 (wife and eight young children) my name always appeared on the list of subscribers. You may check that out, if you wish.

The paper has changed in those 35 years, and the content too. The times have changed as well. Problems are brought to the fore that we did not think about in the fifties, sixties or seventies. We can't stop the time and run away from the emerging problems. We may not close our eyes and pretend that nothing has happened.

What has changed in C.C. as well is the language in which the content is presented. Why always those big words in the English language, which for an uneducated reader is not understandable.

Mr. Witvoet, do you sense what it means for the older people to have to read what is not understandable, when in their younger years they did not have the opportunity to study languages?

Thank you for what you and your co-workers write, even though I do not understand everything by a long shot.

I wish you the Lord's blessing on your work for C.C., if not for all, then at least for the younger generation.

D. Bruinsma

35. Millgrove, Ont.

You're right; just too busy. "Birds in the bush," you say. Shakespeare may

commenting on public figures.

C.C.'s pages ought to more appropriately and adequately reflect that being Christian is not synonymous with our particular ethnic and predominant denominational origin or background. I have always considered it a distinct blessing to have been and to be associated with some awe-inspiring Christians in public life around the globe and at home. Amongst these are those placed in positions of great responsibility and trust. What they have in common is the nature and substance of their ethical Christian decision-making and deeds, and much less a tendency to show inclination for participating in theological debates. Their nationality and ethnic origin is diverse and — it may come as a surprise — they may never have heard of our denomination.

These observations notwithstanding, *Calvinist Contact* is a gem; you are to be congratulated.

Ralph L. De Groot

36. Calgary, Alta.

We are just flooded with reading material. If not careful, we won't have time left to read the Bible. Mr. Witvoet, CONDENSE, and again CONDENSE, probably once a month again, Syrt Wolters, and with him many others. Their advice, etc., etc., we do very well without.

Many people look through your classified ads, anniversaries, obituaries, marriages, etc., for some real information. They then put the paper away for the time being till the next one is in the mail, and? down to the basement with so much other reading material, until the day when there is more time, which never comes. Mr. W. CONDENSE.

R. Bootsma

Continued ...

37. Thetis Island, B.C.

We love your paper and sure would not like to miss it. We like as regulars: Tuyl, Praamsma, your cartoons and most of all your articles.

Jannie and Harry Ringma

38. London, Ont.

What my husband and I are often searching for in our periodicals is a short story, short meditations and poems we can use when we go out to the seniors in nursinghomes and the men of the street. Bert plays his one-man band and I read a few poems. Sometimes, at the Men's Mission, we have to do the meditation, always on the spur of the moment. Then it's nice to have something on hand. I am using your Christmas meditation (with a few changes I'll make) this Advent season. Thank you!

Trudy Ferwerda

39. Belleville, Ont.

From experience I would say, you can only be what God made you to be. Trying to live up to my expectations would eventually only be a source of frustration to you and to those around you.

I feel that if you do sense inside that something is lacking, that you, instead of seeking answers from outsiders (who really do not have the true picture of the situation you have been called to), you turn to the Lord and ask Him to give you a new vision or a new direction. After all, it is really His channel to His people, and He'd know better than any of us what would best edify the readers of C.C.

For myself, I like the "personal stuff" best, but I'm sure others have other views.

Karin Bouma

40. Oakville, Ont.

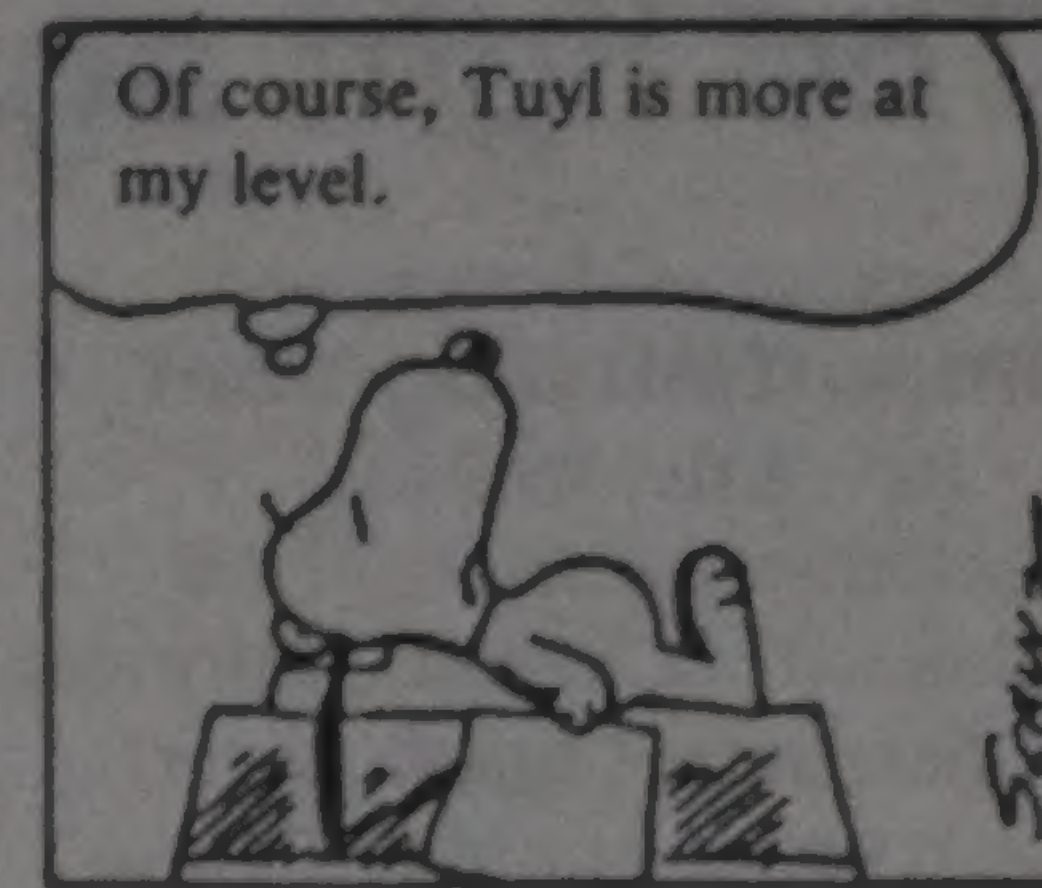
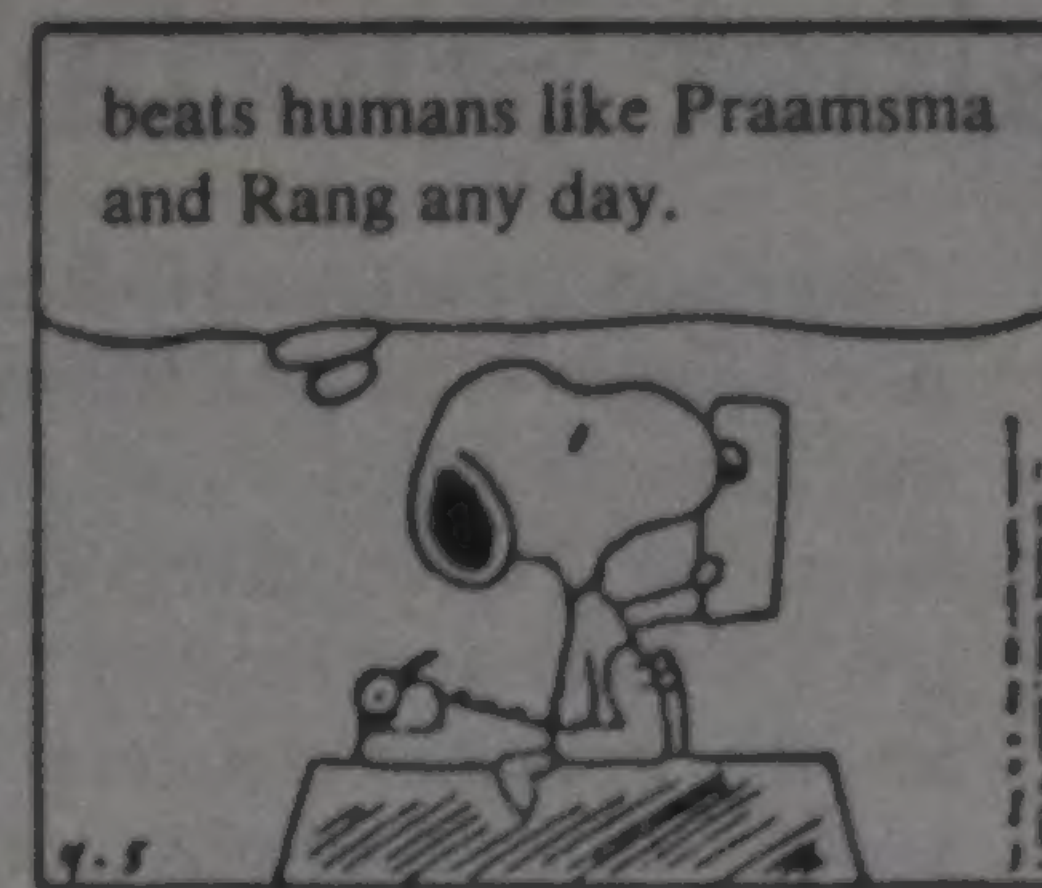
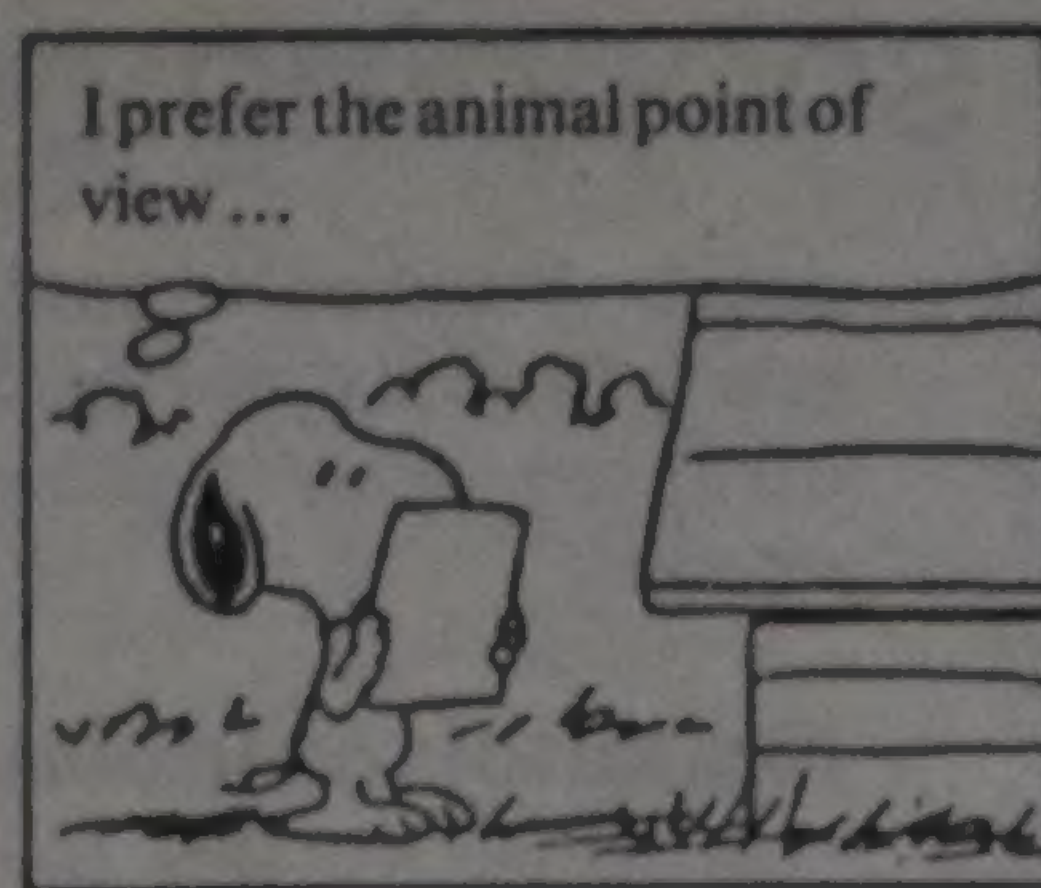
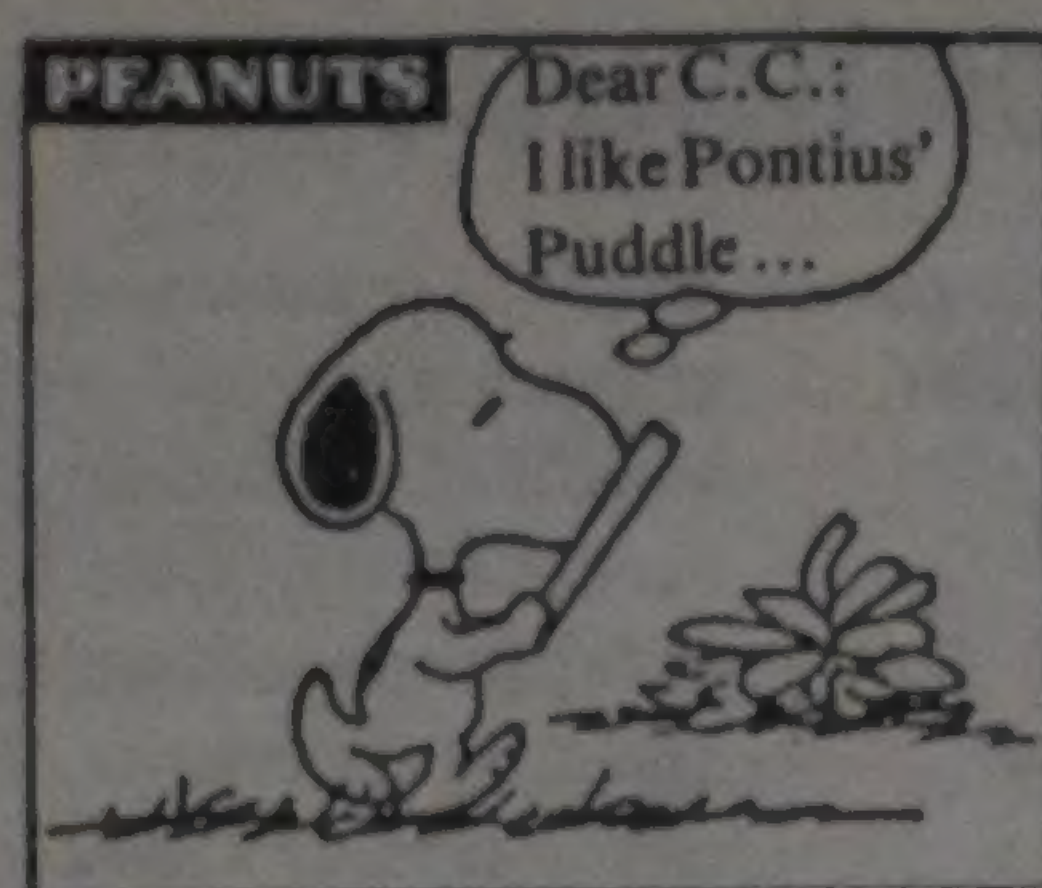
We did read your ads, we do appreciate C.C. and we remember you in our prayers. I just love the page in the Christmas issue with the children's songs! "Joy to the World! The Lord is come."

B. Boven

41. Nepean, Ont.

What would I do if I was the editor?

1. Get the film review out of C.C. and replace it with highlights from FAITH 20 (five days a week).
2. Get away from that ordained minister



Rev. Van Tuil [sic] who has no respect for authority. The way he writes about President Reagan and our Prime Minister is a shame. He tops it all in C.C. November 21, where he speaks of rumours that an elder has taken a urine sample from a minister to see if he is on drugs.

3. What is the front page of the Christmas edition supposed to tell me. Is this Mary and Joseph and the Child in a shopping centre?

4. Is Pontius' Puddle (Nov. 7) meant to support Christian education?

5. Having been a reader of C.C. since 1950, I must tell you that I will still support the paper, but ...

on our 50th anniversary we received congratulations from the Prime Minister, from the Premier of Ontario and from our MP as well MPP.

The same happened a week after my wife passed away. For a close contact, there should have been something from the paper we have supported for 36 years. Even a form letter would have been very much appreciated. I think a lot of people in the same situation would like this. Would you please take this suggestion in consideration?

Do I speak to a wailing wall??? I hope not.

John Odink

42. Kelowna, B.C.

In the summer of 1951 the First Christian Reformed Church of Edmonton organized a picnic. We newcomers were surprised to see how full those picnic baskets of the oldtimers were. Anyway, I tried to promote C.C. in the form it was in at that time. One of those oldtimers said "These Hollanders zijn gek [are crazy]." Yes we are "gek" sometimes, but not always.

C.C. is a friend which comes back all the time. I hope you have no reason to stop because the older readers are dying out. I am 75. I hope there are enough of the younger generation who will carry on with C.C. It is a fine Christian paper.

But our two sons are not subscribers.

One married a Baptist and one an American girl. We love both, but they have no place for C.C.

If I have to let go of any of the papers I am reading, C.C. will be the last.

C.C. is in good hands. Bert, you and your helpers keep it up. Your friend and subscriber for life.

Gerry De Graaf

43. Fonthill, Ont.

I read with interest your long letter in *Calvinist Contact*. Of course, people do care, but there may be several reasons why you don't hear from them.

1. They may not be the letter-writing kind.
2. They don't want to damage the magazine which they share with others by cutting out the comment strip.
3. They may be shy to express any criticism, or they might be afraid to hurt someone's feelings.
4. They are aware that too many factors are involved in the production of a magazine.

I enjoy the *Calvinist*. I read it from beginning to end and share it with my friends. They too enjoy it, but they are not the kind ever to write an editor. They even have a hard time writing their relatives in Holland.

All I can say is: KEEP UP THE GOOD WORK, and may God bless you all in your work and in your life.

Lini Grol

44. Niagara Falls, Ont.

We vividly remember the beautiful weekly magazine *De Spiegel* in Holland. It was the nicest magazine you could think of! It died a quiet death because in the last few years of its existence all kinds of articles "crept" in, which certainly were not desired by a lot of readers. And now our question is this: Do we have to face the same again with *Calvinist Contact*?

Why do we need those "Cinema Summaries" by Ms. Van Til?

And Pontius Puddle belongs in a comic book, not in a Christian weekly.

We don't need advisors about rock music, which is no music at all. Why not recommend beautiful classical music, which will never get old-fashioned?

Mr. and Mrs. H. Voskuilen

45. Fruitland, Ont.

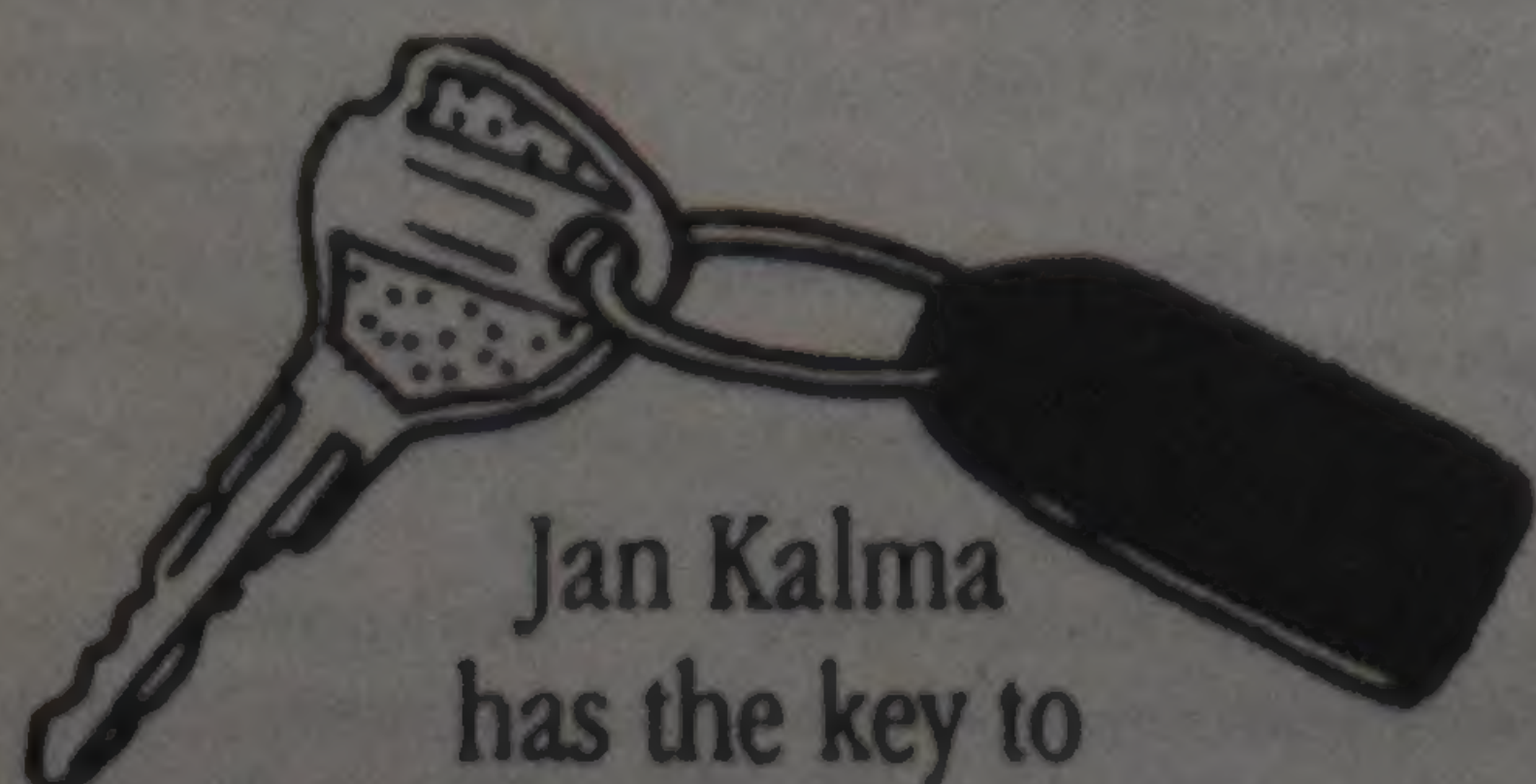
Reading your appeal to us, slumbering readers, gets me into action. We are retired people, having farmed until a hunter's bullet made it impossible to continue. Then for about eight years I was privileged to serve as a layman in the Reformed Church of Wainfleet.

For some time I have contemplated writing you, in order to express our great appreciation for your paper. It is upbuilding and also entertaining.

We hope van Halsema will recover soon and pick up his pen again. Rev. Carl Tuyl's comments are very precious.

Jelle de Jong

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The fight against Sunday shopping continues

... continued from page 1.

Important judgment

Rev. Arie Van Eek, Executive Secretary of the Council of Christian Reformed Churches in Canada, says that he is very happy that Ontario's Retail Act has been upheld against the Charter.

The Council has been strongly advocating "one day for all without shopping," in their pamphlet that goes by that name. The orange flier says that "provision of unrestricted shopping hours meets the economic desires of some at the expense of the human needs of others. That is neither freedom nor justice."

Van Eek thinks that the judgment is important because five provinces take the Ontario legislation as their model. He points out that Alberta has no legislation at the moment and that British Columbia leaves the question of Sunday shopping to the municipalities.

More action needed

Van Eek does not want those who favour a common day of rest to stop advocating their cause. Two areas need to be

cleaned up in the Ontario Retail Act, he says — the provisions that allow for exceptions and the definition of essential services.

It is not yet clear at the moment whether Premier Peterson is going to tighten up the Act or allow for more exceptions.

"We're going to encourage local consistories to apprise the MPPs of our concerns with these inadequacies, he says. "We're going to say, 'tell your MPPs that you're glad that the Act has been upheld, but indicate that you would like to see the legislation strengthened rather than weakened.'"

Van Eek does not like to see churches take a Sabbatarian approach. "If you tell the government that you need the Sunday off to worship, you'll be told that labour laws can provide you with the opportunity to skip out of work for an hour of worship," he says.

"Civic justice requires that governments encourage the formation of healthy family and community life. Make an appeal to the creation norm which holds for all people, regardless of creed. That

people should go to church is an evangelism task, not the task of the government," Van Eek stresses.

Marketplace idolatry

Winnipeg MP Rev. Bill Blaikie (NDP) expressed a similar sentiment when he launched an eloquent appeal to community needs in a House of Commons debate on December 8. "Sunday shopping cannot and should not be opposed on a narrow sabbatarian basis," he said. "But most traditional

religious practices are grounded in some profound insight about the nature and needs of human life ... To my mind Sunday shopping is one of the final victories of capitalism, of Mammon, and the idolatry of commodity fetishism."

He ended his speech with a final sally against consumerism: "Our Constitution states that we recognize the supremacy of God. If the Supreme Court rules in favour of Sunday

shopping, why don't we drop the pretense and rewrite it to read "supremacy of the market-place?"

Van Eek does not think the open Sunday is going to happen in Ontario and the eastern provinces for a while. But he is worried about the western provinces. "The state of deterioration is greater there," he says. "Secularization is proceeding faster in the West."

Volunteer deejay reaches out

... continued from page 1.

young people directly, and recently played a medley of songs sung by a youth group he leads. During a "Christian theme" segment he combines music with reading and talking to present a Christian message.

"I am thoroughly enjoying the chance to be creative in this area and I'm thankful to the Nain Radio Society for the free air time," he says.

The radio program is just

part of Rick and Dori Cornelson's activities in Nain, a community plagued with heavy unemployment and various social and family problems. With other adult volunteers, they spend three afternoons a week supervising the program at the rejuvenated Martin Hall Youth Centre, which had been on the verge of closing prior to the couple's arrival. Rick also leads a youth group called "Thursday Night

Live" in co-operation with the Nain Moravian church, while Dori works with the local Craft Council to promote sales of native arts and crafts and to encourage craft-making as a wholesome and creative activity in this economically-depressed region.

The Cornelsons are members of the Sherbrooke Mennonite Church in Vancouver, B.C.

Dedication ceremony

The CRC now has more comfortable new sanctuaries than ever before.

We thank God for progress
and we call it His blessing.

We dedicate our edifice
with fanfare
to Him who enables us
and we invite
local dignitaries
on opening day.
They praise us highly
for our energy and drive
and they mean what they say
and we like it a lot
and we bow our heads
mumbling phrases of
dependence.

Then we cast up our eyes
to the new steeple
and know that this is
a true testimony
of our dedication
for all the world to see.

Our children,
young people,
older people
and old people
will all be sitting
in those padded pews.
and we know full well
what went wrong
in other churches
where the layering
is less varied.

We are the envy
of other churches.
We know that!
They've told us
we have become
a force
to reckon with.

Our elders will lead us
in the new fortress
of promise
and safeguard us
against outside attacks
from i.c.s. and cursillo,
the commies and shapiro.

We shall renew our pledge
to purify the faith
and teach our children
diligently
not to be distracted
by the glitter of secular bait.
We shall objectively wrestle
subjectivity to the ground
to the point where not one
of our precious descendants
will be led astray
by the falsehoods
of steinbeck and golding.

... that and more
shall we assuredly do
under the direction of
Him who enables us.
Doesn't He show us
how well it pays off?

And now let us pray!
... someone else will lead us.

... and that brought
redeeming flowers
to the barren land.
The One who calls us
is endlessly faithful.
The unfinished tower
will yet be goldbedecked

George S. Visser,
Sarnia, Ontario

After Christmas

Jacoba Bos

One of the most unpopular chores at this time of year is undoubtedly the job of taking down the Christmas tree.

The pleasant job of decorating the tree is shared by many willing workers outdoing each other in giving artistic advice and technical knowledge of electrical wiring. But at dismantling time the helpers have disappeared from sight and the task of cleaning up is left to the homemaker.

This year as I tackled the job, I reminisced about the good times shared with friends and family this holiday season. The warmth and coziness, the laughter and fellowship, all memories to warm us in the cold winter months ahead.

As I carefully removed fragile balls and bright ornaments, I thought of the past year with its bright spots and glowing events — memories of a loved one's smile, the splendor of a sunset, a walk in the park shared with a friend.

I wrapped up cardboard angels and dough-art stars, carefully constructed by children and grandchildren. A labour of love to be cherished for years to come.

The coloured lightbulbs reminded me of the bright light that woke the shepherds, spurring them on to Bethlehem. Those lights brought to mind the command Jesus gave us to let our lights shine so that others may come to know Him.

As tinsel and decorations were placed in the storage box, I compared them to the good works of the past year. Like the burnt-out lightbulb we often failed to let our light shine.

The empty tree, stripped of lustre and glitter, looked lifeless in the grey light of a midwinter day. That is how God sees us. Without niceties and fancy ornaments to cover the ugliness.



But that is also how He accepts us, with all our failures, our unkindness, our spoiled attempts at good works and our unfaithfulness.

God will take our life like the bare tree and one day will renew us in a glory and splendour unimaginable. He wraps up our spoiled past and will present us without spot or blemish before the judgment seat of Christ.

In that faith we can tackle the new year.

We know we will make a mess of it many times till next Christmas, but we also know that God will wipe our slate clean, if we believe in Him whose birth we celebrated at Christmas.

Jacoba Bos is a writer living in Strathroy, Ontario.

A look in the rearview mirror (5)

Dr. Rem Kooistra

Dutch ministers and their wives met in Brampton on October 28. Dr. Kooistra presented a paper at this gathering which is reprinted here in instalments.

While looking back in the rearview mirror, I have given our church fairly high marks. But I am deeply aware of the fact that not all — even not all *Calvinist Contact* readers — agree with me. So I will give some attention to those who think that we are slowly falling away from the true faith.

One of those critics certainly is Dr. W. Robert Godfrey, who wrote in his article "A House Divided" (*The Banner*, Sept. 22, 1986) that he feels that the discussion among us does not centre around the question "how best to be Reformed" but on the much more pressing problem "whether we will remain Reformed." With the article came a rather convincing cartoon on the front cover of the paper, showing a whole company of men and women busy breaking down and cutting up the logo of the Christian Reformed Church. On top of the cross two theologians are trying their best to knock each other out with the Holy Scriptures.

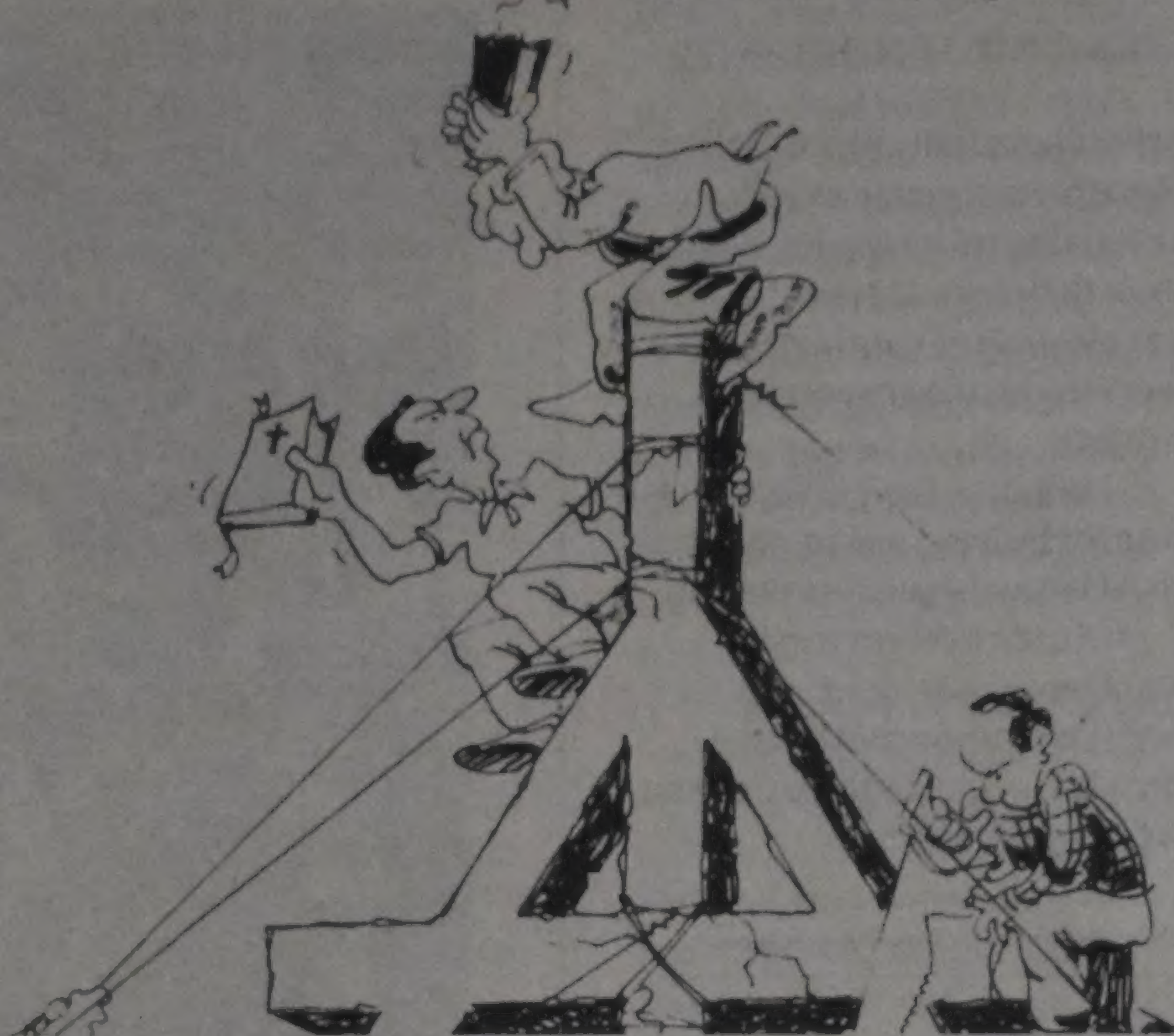
Simplistic diagnosis

I agree wholeheartedly with Dr. Godfrey that "we must not squander our heritage and our witness." But I hesitate to agree with the diagnosis that "Our church is becoming divided along Reformed and non-Reformed lines." I hesitate especially when I read statements like: "Some have left the CRC for more liberal churches that ordain women, some have left for more conservative churches." Here the ordination of women, also for the diaconal office — as approved by Synod in 1984 — is placed under the umbrella of being a liberal trend.

Dr. Godfrey apparently has already made up his mind. He asks: "Are we divided by a relatively minor question of women as deacons or are we divided by the fundamental question of believing the Bible." He clearly suggests that those who favour the opening of ecclesiastical offices to women are by that preference also rejecting the truth of the scriptures. It has been suggested more often during the debate that those who oppose the ordination of women are by that simple fact true believers in the authority of the scriptures. They never seem to conclude that the only difference between those who are in favour and those who are opposed in this matter is a difference in exegesis of two or three rather peripheral texts from Paul's epistles.

I don't like the way Dr. Godfrey presents the problem to us. It seems to be the over-

Godfrey gives scares me. He says: "Shouldn't we go along with the claims of modern science about the origins and



simplification of a new orthodoxy. And this new or neo-orthodoxy looks to me more like a form of American fundamentalism — resulting from a rationalistic puritanism — than like historic Calvinism.

Six danger spots

Dr. Godfrey mentions six areas in which he spots "leering danger" for our reformed health and well-being.

First: we do not have strong Reformed leaders. In the past we had men like Louis Berkhof, Henry Van Til, H.J. Kuiper and R.B. Kuiper. But now? I wonder ... were these men really such strong leaders? Godfrey certainly does injustice to some of our present leaders in the Seminary, colleges and elsewhere.

Secondly, *de Gereformeerde Kerken* and the Free University do not support us anymore as they used to do. We are becoming isolated and out of step. But I ask Dr. Godfrey, should we not break this isolation by a continuation of the dialogue? Do we really know sufficiently about what is happening in The Netherlands and the problems with which they have to struggle? Moreover, it is good Reformed policy to find strength while being in isolation (Groen Van Prinsterer).

Thirdly, we are, according to Dr. Godfrey, becoming too worldly. This is a danger that is always present in the church. Champagne is dangerous to true faith, as *dominee* Buskes once said. But the example Dr.

nature of man?" Not long ago I attended the classical examination of a number of candidates for the ministry. The examination went very well. But when "the origins and nature of man" was discussed, I thought: "The answers should not become more oversimplified lest we land on Mars."

Fourth, according to Dr. Godfrey, many want to forget about our Dutch roots. He writes: "To me, a non-Dutch American, it seems that many of the Dutch things we are changing are really biblical and Reformed. I wonder can you reverse the flow of history by saying: 'If we become more Dutch, we will become more Reformed?'" Like the Pharisees of former days, we should not confuse tradition and faith. Faith is progressive and tradition is static.

Fifth, according to Dr. Godfrey, some people blame the Reformed faith for faults they find in Reformed people. I agree with him that this should not motivate people to leave our church. Yet, we live in an age and society in which individualism is pre-eminent, and thus we see this happening.

Sixth, many people do not know anymore what it is to be Reformed, according to Dr. Godfrey. He might be right. But then, his "proof" is that he "spoke recently with a CRC minister" who rejected reprobation but could not define it. Now it must be said that all great theologians have had a hard time with the

definition of reprobation. We should not make a definition of reprobation the mark of orthodoxy. (See the Canons of Dordt.) Why not begin at the beginning, with the election? Why not? The Reformed faith has never placed election and reprobation on the same footing. The Reformed faith proclaims God's saving grace in Jesus Christ. Those who are going to be lost, are lost, not because God rejected them — that is what the Arminians wanted us to say — but because they rejected God.

How to persevere

In his concluding section, Dr. Godfrey mentions three basic concerns he has for the perseverance of the CRC.

The *first* thing we must maintain is "that the Bible is true." I agree. But Dr. Godfrey continues by saying, "some adopt a mode of interpretation that makes the Bible irrelevant." This would be a grievous error. If this is really happening, Dr. Godfrey should inform the church. He should mention names. Otherwise we all live under a cloud of suspicion.

The *second* item is "to be Reformed is to hold to the historic Reformed creeds." The question which Dr. Godfrey does not answer is: what it means to be bound by the creeds. It certainly does not mean that the truth is for ever frozen in the creeds. Dr. Godfrey says here: "Some (again this vague, accusing 'some!') say that our historic doctrine of the election ... needs to be updated and made more biblical." But what if we can understand "election" better by opening the scriptures? This is not a danger, but a blessing.

The *last* point of concern is our *lifestyle*. Dr. Godfrey concludes, "Abundant evidence shows that our lifestyle is also less Reformed."

On this point I might have no difficulty in agreeing with Dr.

Godfrey. Nevertheless, it would be necessary to give a much more careful definition of what Reformed Christian life-style really is than the one Dr. Godfrey offers.

Spirit of irreconciliation

I am a bit sorry to draw so much attention to an article by Dr. Godfrey. I do it because this professor of church history teaching at Westminster theological Seminary in California reflects feelings we often meet. They are negative feelings. They betray a nostalgia for the past. These feelings are very judgmental and speak with such finality that the dialogue that is needed becomes almost impossible.

It reminds me, as I look in the rearview mirror, so much of what Dr. V. Hepp did in the thirties when he wrote his brochures entitled *Dreigende Deformatie* (Threatening Deformation). I was then a beginning student in the realm of theology. I did not fully understand all that was going on.

But I remember clearly that Hepp's attacks and Schilder's defences did not bring us fruitful discussion and possible reconciliation. I — and you too — saw the gap becoming wider and deeper, till we ended up with a sad schism.

After this somewhat theological detour I will return in my last two instalments to a more sociological look in our rearview mirror. We will ask the church — ours but other churches too — "Quo vadis? — Where are you going?"

Rem Kooistra, although retired from the regular ministry, is still active on the campus of the University of Waterloo.

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Education

Margaret Griffioen, page editor

Focus on university/college life

Graduate seeks gospel radio for Canadians

In Canada, Christian radio does not enjoy the same freedom it has in the United States. America has more than 1,000 Christian radio stations and four Christian television networks broadcasting 24 hours a day; Canada has none. A federal government regulatory agency prohibits it.

When John Oostra was a business student at Trinity Western from 1979-83, he heard the beginnings of a Christian radio station, KLYN, broadcasting from across the border in nearby Lynden, Washington.

In his senior year, John told the radio station's manager that he would miss its ministry when he went home to Alberta.

"John, why don't you start your own station?" asked the American broadcaster.

"For some time after hanging up, those words kept ringing in my ear," recalls John.

"The first thing I needed to do — and the only thing I could do at the time — was to commit my desires to God and allow Him to direct my path."

John Oostra didn't have long to wait. When he returned to Calgary, he met Rev. Al Hunsperger, a man with a similar vision for gospel radio, and who was actively promoting it.

Working within commercial secular radio, Hunsperger had bought air time for a gospel music program which has become the most popular evening radio program in Calgary.

But he cannot broadcast program material like the popular "Insight for Living" featuring Chuck Swindoll, or "Focus on the Family" with Dr. James Dobson; such programs are excluded by federal regulations.

However pending legislation may soon de-regulate the powers of the Canadian Radio-television and Telecommunications Commission, and Hunsperger hopes such a change will provide an opening for 24-hour-a-day Christian radio. If he succeeds in Calgary, others are waiting in

other Canadian cities to follow Hunsperger's team as self-sustaining missionaries — they raise their own support to enable them to continue working on the gospel radio project.

"I began to see Proverbs 3:4-6 unfold when I was introduced to Al Hunsperger," says John.

"During a recent trip to Vancouver, the Lord impressed upon me that the time for gospel radio in Canada is fast approaching."

Reprinted from: Trinity Western World.

ICS correspondence courses start

The Institute for Christian Studies (ICS) is now offering correspondence reading courses for credit toward its new Diploma in Christian Studies, announces Dr. Robert VanderVennen, Director of the program.

These courses do not require previous graduation diplomas, so it is expected that they will be of interest to immigrants to Canada who missed the opportunity for continued education. They will also be of interest to graduates of secular universities who have not had the advantage of Christian perspective in their studies. Students will find these courses will enrich their lives by showing how the light of God's Word can shine into different fields of study.

The courses will cover most of the fields of study offered at the Institute, plus other fields for which courses will be prepared by people not on the Institute faculty. The first courses, which are ready now, are "Christian Worldview," "Science in a Christian Perspective," and "Christian

Schools: Their Bases, Goals and Practices." Courses that were ready in December are "Introduction to the Economy" and "Technology in Christian Perspective." Others are in various stages of preparation.

Each course is based on the guided reading of about 500 pages of written material, mostly published books. All materials, including a study guide for each course, are provided by the Institute and included in the tuition fee of \$100.

Students receive credit upon satisfactorily writing answers to about 10 questions provided in the Study Guide, or by writing a paper of 10 pages.

The unique importance of this correspondence course program is that now for the first time a Christian school is making available in people's homes its Christian teaching in many areas of reality. This has the potential of providing important growth in Christian insight within the Christian community.

From an ICS news release

Colleges establish innovative combined education program



The first Redeemer group to complete the program

An innovative education program that was developed jointly by Redeemer College and Calvin College will enable students to receive degrees from both institutions.

Seventeen Redeemer students, the first group to complete the combined program, are now attending Calvin College. They will finish their studies in May.

Students take three years of studies at Redeemer College (or 3 1/2 - 4 years if Grade 13 has not been taken) complete a final year at Calvin. The program is also designed so that students take their academic and education courses concurrently, rather than packing the professional education into a single year taken after earning a bachelor's degree.

Education courses are taken in the second, third and fourth years, allowing the students to mature as prospective teachers. When the program is completed, students receive a degree both from Redeemer College and from Calvin College, as well as a Michigan teacher's certification. Because the program includes four years of study (120 credits) after Grade 13, graduates of the program also meet the requirements for the Ontario Teachers' Certificate (OTC) and the Christian School Teachers' Certificate (CSTC).

"The College is very appreciative of the assistance received from Calvin College," said Dr. Justin Cooper, Vice-President (Academic) of Redeemer College. "It is indeed a co-operative effort of both institutions, designed to give the best possible education to prospective Christian teachers from Eastern Canada."

From a Redeemer College news release.

Our next Education Page will feature works by elementary and secondary school students.

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Canadians key to Calvin College athletic success

Margaret Griffioen

For many students, sports add a special excitement to college life. At Calvin College in Grand Rapids, Mich., three Canadian students are adding excitement to the college's sports.

Similar backgrounds but different styles

Canadian soccer players have never been an anomaly at Calvin. When the program began in the 1950s, the teams consisted almost wholly of Canadian students. Many were recent immigrants, schooled in the game's intricacies in The Netherlands and brought with them a vast knowledge of the sport. Twenty-five years and 200 wins later, Calvin coach

Marv Zuidema still depends on the skills of Canadians to complement an outstanding soccer program.

Lanky blond-haired juniors, Mark Hendriks (a geology major) and Stan Hielma (an elementary education major) of Calgary, Alberta are the two of the college's key soccer players. The roommates have a lot in common: both speak fluent Dutch, have lived and played soccer in The Netherlands and both have fathers who are ministers. Hielema says that the pair's Dutch background sometimes comes in handy, "Mark and I speak Dutch sometimes on the soccer field," he says. "It can help."

Last year, Hendriks known

for his emotional whirlwinds after a goal or an assist, sat out most of the season with an injury. This year the starting striker has six goals and three assists to lead the team. His speed and stamina as a right winger have been a vital part of the Calvin offense (he is the Michigan Intercollegiate Athletic Association's [MIAA] third-leading scorer with 15 points). Hendriks relies on quick footwork, sudden bursts of speed and timely crosses to set up his fellow forwards and strike at the goal.

Hielema is a halfback for the team who has suffered an injury to his leg this season. Prior to his injury he tallied two goals and one assist while anchoring the stingy Calvin

defense (Calvin's 6-1-1 MIAA record is the league's second-best and puts the Knights in a second-place tie with Kalamazoo College.) On the field, Hielema's emotions are as collected as his style of play, looking almost tranquil in comparison to Hendriks.

Spiking to success

While Hielema and Hendriks may play more traditional roles in Calvin's sports world, brown-eyed brunette Linda Dykerman of Brookfield, P.E.I. plays on the college's volleyball team, historically not known for having many Canadian players.

Dykerman (an education major) played junior varsity last season and moved to varsity this year. She has been a big part of the Lady Knights 21-1 record and number two national ranking.

Dykerman's emotional

display on the court is as sudden as the spike she uses to win a point. A vigorous jab with a fist or a quick handclap punctuate a successful shot by the 5-foot-8 middle hitter.

Before coming to Calvin, Dykerman played volleyball in high school and for two years at the University of Prince Edward Island. She has noticed a difference between the volleyball played in the MIAA and that of P.E.I. "Michigan volleyball is a lot higher calibre, there isn't as much experience with the sport in P.E.I. The MIAA is a lot tougher."

Last year Calvin finished among the nation's top 16 teams; in 1984 the Lady Knights were fourth among National Collegiate Athletic Association Division III schools, the best finish ever for a Calvin team.

From a report by Phil De Huan.

Holland to McGill to TWU

As new chairman of the Education department at Trinity Western University, Langley, B.C., Dr. Harro Van Brummelen is acutely aware of the uniqueness of his calling.

"No other place in Canada can train teachers from a Christian perspective with professional certification," he points out.

"That makes this program crucial in providing Christian teachers for the public schools, and for the rapidly-growing Christian schools movement."

Born at The Hague in The Netherlands, Dr. Van Brummelen came to Canada with his parents when he was 11.

After growing up in Calgary, he graduated from McGill University in Montreal with a double major, in math and physics.

A short stint studying computer science at the University of Western Ontario convinced him that he would "rather work with people than machines," and he decided to go into teaching.



Harro Van Brummelen

Raised in a Christian home, young Van Brummelen had nevertheless experienced a spiritual struggle while at McGill, wondering "what does faith mean to me, personally?"

"The Lord reached out and took hold of me," he recalls.

"He told me, 'The first thing in your life has to be to serve God and His Kingdom.'"

"That affected my thinking during my years of teaching in public high school."

"As a Christian, I felt I was in a straightjacket... I could teach my students facts, but I couldn't show them the meaning and purpose of life."

Dr. Van Brummelen found his niche in the Christian schools movement, which at that time had not yet begun the explosive growth that has marked it in recent years. He was first a teacher, then vice-principal, and later principal of Christian high schools in Ontario and Alberta.

In 1977 Harro Van Brummelen became co-ordinator of the Society of Christian Schools in B.C., an association of about 20 schools at that time. In nine years of his leadership, its membership increased 75 per cent to 35.

Now he looks forward to further development of the recently-expanded Teacher Education program at TWU.

His longer-term goals for the Education Department at TWU include post-graduate studies for a Master's degree in education.

Reprinted from Trinity Western World.

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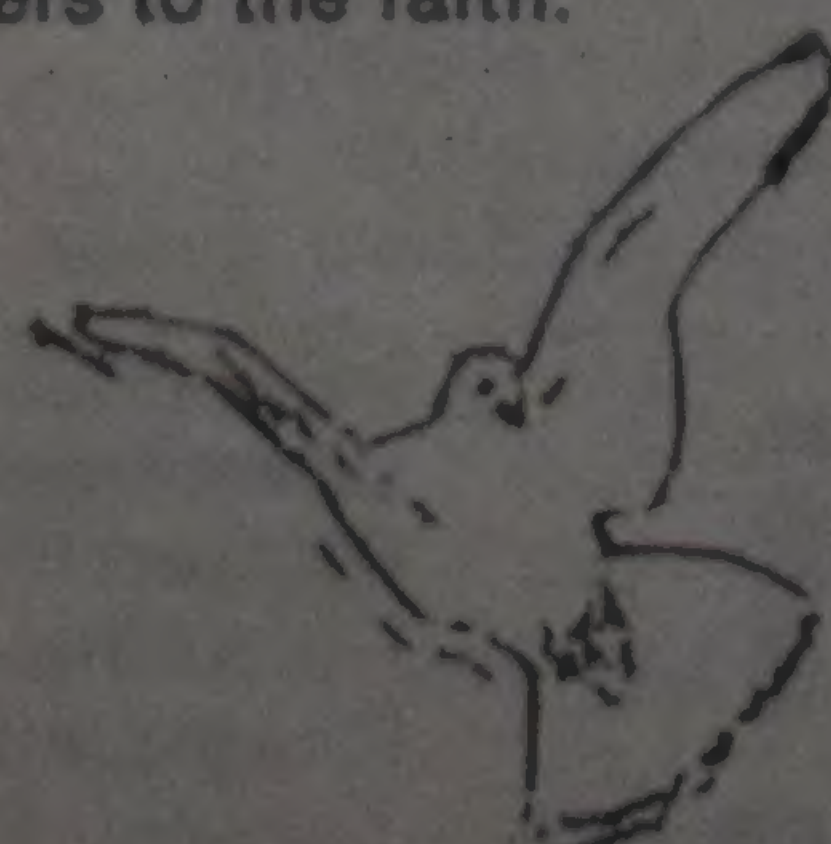
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Dordt heats with alternative fuel

SIoux CENTER, IOWA—Dordt College is now using refuse derived fuel (RDF) to heat its campus.

The alternative fuel project is funded in part by a grant from the Iowa Department of Natural Resources Energy Bureau and will pay for approximately 70 per cent of the project.

Bernard De Wit, vice-president for business affairs at the college says between \$15,000 and \$20,000 annually

will be saved in heating costs. "The payback on our share of the costs for the project will be under two years."

The project involves converting one of the four boilers in the college's main heating plant into a RDF burner. The boiler will then burn pellets made of compressed cardboard and paper. "We anticipate that this boiler will supply 80 per cent of our heating needs," says De Wit.

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Feature

The true meaning of community according to M. Scott Peck

Carol-Ann Veenkamp

For two decades Christian Counselling Services (CCS) of Toronto has been quietly providing a means for spiritual and emotional healing for its clients. On November 21, 1986, the organization characteristically celebrated 20 years of existence by yielding most of the spotlight to someone else — Dr. M. Scott Peck, a popular psychiatrist who attempts to integrate Christianity and psychiatry.

In his opening remarks prior to Peck's evening lecture on "The True Meaning of Community," Rev. Derk Pierik, campus chaplain at the University of Toronto for the Christian Reformed Church, said CCS had "humbly set aside only one hour" to actually celebrate the anniversary.

That celebration took the form of a time of fellowship during a dessert buffet for 800 to the baroque flute duets of Alison Melville and Kristen Anema and the interpretive dance of Siloam Dancers Gioia Gehrels and Ruby DeVries.

Convener Ken Van Wyk, who is also a therapist with CCS, explained that the staff had come up with the theme of community for the evening's celebration in honour of the counselling service's supporting body.

Not an individual effort

"CCS is not an individual effort," he said, naming the supporters, staff and professional agencies as members of its community.

As he took the floor after Van Wyk introduced him as "compelling and provocative," Peck said CCS had saved the most important topic, that of community, for last in his series of three lectures given that day.

The speech title, "The True Meaning of Community" implies that there is also a false meaning of community, Peck pointed out. He said the meaning of the word community has become distorted over time, and the constant he finds as he travels is that there is a lack of community.

But the importance of community is not a new discovery, Peck pointed out. Back in 1630 John Winthrop, the first governor of the Massachusetts Bay Company

wrote, "We must delight in each other... always having before our eyes our community."

Similarly, Alexis De Tocqueville warned in *Democracy in America* in 1835 that if America's individualism, a characteristic he admired, failed to be counterbalanced, fragmentation and isolation would result even "when sitting in the same pew," Peck said.

Warning goes unheeded

Unfortunately, De Tocqueville's prophesy came true as U.S. sociologist Robert Bellah notes in his book, *Habits of the Heart: Individualism and Commitment in American Life* 150 years later.

"This stuff is very real to me," Peck confessed. He said he grew up with the American ethic of rugged individualism; the result of which was that over a period of 18 years he never got to know the names of his neighbours in his boyhood New York apartment building.

Another result was emotional isolation. Although Peck was raised in a home full of love, laughter and joy, he said he never once heard either parent express anything other than total control. An emotion such as anxiety is not permissible in a society of rugged individualism, he said.

Builds true communities

It wasn't until he was 30 years old that Peck learned that anxiety was a valid emotion, and by the time he was 35 he had had four experiences which taught him that vulnerability, love, caring and authenticity are the characteristics of a true community.

"Since then I have never felt entirely hopeless about the

human condition," he said.

Over the past five years, Peck said he has, by the grace of God, fallen into the practice of holding community-building workshops, and in 1984 he helped establish the Foundation for Community Encouragement.



Photo: Carol-Ann Veenkamp
L. to r.: Dr. Rod Wilson, Mary VanderVennen, Mark Hines, Scott Peck, Ken Van Wyk, Jane Anne Murray and Francis Martin.

The rules at his workshops include complete confidentiality between participants and no dropping out, he said, explaining that the firm expectation of commitment helps prevent the great enemy of exclusivity from forming in the group, or individuals from withdrawing.

In the first stage of the workshop, Peck said a pseudo-community develops which is based on manners or rules which any good hostess knows; but it has nothing to do with intimacy and authenticity.

"It looks like a community, but the spirit is missing," he said, adding that most churches are a good example of pseudo-communities.

In his work in building communities, Peck said he's become aware of two morals. The first is that it's easier to build a community between unsophisticated people who don't "fake it" and the second is to beware of the instant community since any community needs a history to be authentic.

The second stage is chaos, which centres around resistance to those in the group who wish to heal and convert.

It's a time for reflection and prayer, he said.

Emptiness replaces manners

Then comes the third stage, emptiness. People in this stage are terrified and often form strategies and committees to

perhaps the first time in their lives, the compulsive leaders feel free not to lead, he said.

Can fight "gracefully"

The true community is also disarmed, meaning that it is a group that can fight "gracefully" among itself, he stated.

After describing the banners of a true community, Peck said proof that the church is not doing its job as a community is that individuals have become the battleground of the titanic forces of good and evil rather than the church. Peck came to this conclusion after witnessing two exorcisms. He said we cannot be part of the body of Christ painlessly.

The early Christians were "so phenomenally successful" as evangelists because through Jesus they had discovered the true meaning of community, and those listening could hear "the sound of love coming from a group of people telling of a man dying on a tree," he said.

"The true community is the truest analogue we have to the kingdom" as Jesus tried to describe it, Peck said. People didn't understand the concept of kingdom then; they don't understand the meaning of community now, he added.

combat the emptiness, Peck pointed out.

At this time, the participants go through the painful process of emptying themselves of all those human universals of expectations, prejudices, ideologies, theologies, and the

It wasn't until he was 30 years old that Peck learned that anxiety was a valid emotion... he had four experiences which taught him that vulnerability, love, caring and authenticity are the characteristics of a true community. "Since then I have never felt entirely hopeless about the human condition."

need to control the situation. They have to "bracket" what is in their minds long enough to listen, to "lay themselves on the altar." Then the converting and healing takes place naturally, he said.

From his workshops, Peck has learned that a true community is always inclusive; it requires commitment to one another; and it is a safe place where soft individualism flourishes.

There is also a community spirit which can be the Holy Spirit although the group need not necessarily be Christian to become a community, according to Peck.

A true community is contemplative; but it examines itself without idolizing the community, and recognizes the need for times of solitude.

Everyone in a true community is a leader, and for

Peck said salvation, a word which comes from the same Anglo-Saxon root as the words healing, health and holiness, is an ongoing process of becoming evermore conscious.

Peck said he realized that he'd become an evangelist, a bringer of good news. But he also bore the bad news that the further you go on the journey of salvation, the more pain you will experience. However, the other side is joy, an oasis of green in the desert of pain. He invited the audience to join in the communion of saints with "the wounded healer."

"I'm a joy freak." There is a difference between constructive and unconstructive pain. "Go out and get your hearts broken!"

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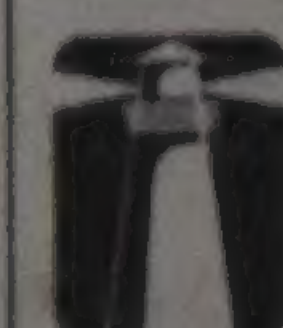
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Haiti: Pearl of the Antilles

Ed Vanderkloet

The view from the airplane window was breathtaking as we circled over the bay of Port-au-Prince, Haiti, preparing to land. The surrounding mountains dotted with white buildings that glittered in the tropical sun, the waving palm trees, the wide beaches and azure sea — all conveyed the impression of a latter day Garden of Eden.

Of course, I knew better. Haiti, the poorest nation this side of the Atlantic, is often referred to as the armpit of the Americas. When we came in for the landing, my neighbour, a seasoned visitor to the island,

American umbrella organization with affiliates in every country south of Mexico. My Haitian friend spoke no English and my execrable French did not help the situation much either. But the



Top: The slums at Father's Lanno's mission post, and, far left: the new housing project next to it. Near left: the Duvalier "shack."



pointed out the gleaming *Palais National*, former residence of Jean-Claude Duvalier, the dictator who was deposed only nine months before. But he also drew my attention to the immense slum areas right below us. "Wait till you get there," he said, "and you'll see more human misery than you can stomach."

On first sight, the airport was like any airport. Maybe a bit grimmer, but then, what can you expect in the tropics? It was the military men armed with nasty-looking Uzi submachine guns that made this airport different from most others. I joined the long line-up in front of the customs office where officials carefully checked passports, declarations and the other papers. A neon sign flashed a soothing message: *Bienvenue en Haiti, La perle des Antilles* (welcome to Haiti, the pearl of the Antilles). What kind of a pearl it was would become clear in the next few days.

Welcome to Haiti

A young Haitian with a grinning smile welcomed me as soon as I had passed the customs. He waved a cardboard sign that said CATH-CLAT, the agreed recognition signal. CATH stands for Confederation of Independent Haitian Workers, a Christian trade union that had just this year returned from its long exile after the overthrow of Duvalier. CLAT is the 10-million member Latin

contact was no less enthusiastic for it. As it turned out, I was not the only passenger on the plane heading for the CATH-CLAT conference. Virginia Rivero, a young Venezuelan, soon joined me in the arrivals hall. She spoke English quite well and was a lawyer working for the Christian Democratic Party of Venezuela.

Outside, the taxi was waiting for us, that is, if the decrepit, 30-year-old Chev was worthy of the name. If I had this badly banged-up contraption on my driveway, my neighbours could probably launch a successful complaint with city hall about devaluation of the neighbourhood. Nevertheless, Virginia and I settled down on the springless, torn back seat, and the driver, after some considerable effort, started the engine.

The 45-minute ride to the Royal Haitian Hotel was hardly a pleasure trip. The dust-choked, pot-holed streets of Port-au-Prince teemed with people and hundreds of odd-looking vehicles. Everywhere grinding poverty stared us in the face and whenever the car stopped in the interminable traffic jams, swarms of children surrounded us begging for money. If the apostle Paul could observe the scene he would no doubt exclaim that, like the Athenians of old, the people of Port-au-Prince are extremely religious. Many of the numerous little buses and brightly painted converted

pick-up trucks (called tap-taps), bore religious names. We saw *Christ Avant* (Christ First), *Merci Jésus* (Thank You, Jesus), *Dieu qui décide* (God who decides), *Jésus, Roi des rois* (Jesus, King of kings), etc. But on some buildings I also saw graffiti slogans that proclaimed *Vive la Marxisme-Léninisme* (Long live Marxism-Leninism).

The hotel was an oasis of splendour with terraced buildings hugging the slopes of a hill, three swimming pools, and exotic vegetation such as waving palm trees and fragrant bougainvillea. It reminded me of the hymn that speaks of "fruitful trees and ever verdant." The setting is gorgeous and the huge rooms, built in motel-like fashion, can match any Hilton or Sheraton in Canada. But the air conditioner in the wall produced more noise than cold air, the water was too dangerous to drink, the toilet repeatedly clogged up, the bathtub had no plug and the shower gave only tiny spurts of lukewarm and cold water when, after futile attempts, I finally figured out how to manipulate the handles.

Solidarity conference

The purpose of my trip was the CATH-CLAT conference, organized to show support for and solidarity with long-persecuted Christian trade unionists of Haiti. Close to 100 delegates from all over Latin

America, the Caribbean, Belgium, Holland, France and even from Mauritius in the Indian Ocean attended. (The man from Mauritius had been flying 23 hours.) There was a six-person delegation from Curacao, who were highly principled and motivated blacks who amazed me because of their expertise and the way they effortlessly switched from their native Papiamentu to Spanish, French, English and flawless Dutch. From Canada there were two delegates, myself and Benoit Laplante, a Quebec social worker who had expelled twice from Nicaragua, once by Somoza and once by the Sandinistas.

CATH president George Fortune, who as a Haitian exile had lived in Venezuela for 17 years, welcomed the guests. Other CATHers told gruesome tales of torture by Duvalier's secret police, the notorious Tonton Macouts. Many CATH members had died in the dungeons of the regime. At the meeting were heard many speeches, analyses and debates, all in French and instantaneously translated by an able team of interpreters from Venezuela. There was unanimity that democracy and Christian values are what Haiti needs most. The Minister of Education participated in a panel discussion and, despite strong criticism, he explained that due to the economic chaos his department can only spend three per cent of the budget for education. (The illiteracy rate in Haiti is an astounding 90 per cent.) A professor of philosophy claimed that voodooism, the superstitious beliefs that originate from the African ancestry of the population, is an important cultural factor in Haitian life that must be used to bring

about cultural renewal. Others vehemently disagreed. (One Haitian delegate told me that 80 per cent of the population is Catholic, 20 per cent is Protestant and 100 per cent is voodoo.) All agreed that the church has a tremendous influence in Haiti and has played a major role, albeit indirectly, in the ousting of Duvalier.

I had the privilege of bringing greetings from the CLAC plus a modest gift of \$500. Actually I was a little embarrassed by the profuse thanks until I heard that the average wage in Haiti is less than a dollar a day. (Yes, you read that right, *a day*.) The conference ended with a ringing declaration in which Haitian workers demanded freedom and an end to the military rule. During the last evening we saw a fascinating performance of Haitian music and folklore including some voodoo dances.

The hellhole

Saturday afternoon, Nick Leynse of the Belgian Christian labour movement, Wouter van Dam of CLAT-Nederland, Hans van den Dool, Dutch chargé d'affaires, and I, together with one of our Haitian friends poured into a car and went to see Port-au-Prince. We insisted on visiting the *barrios*, the slum areas that cover much of this city of half a million people.

To say that it was a heart-wrenching experience is an understatement. The squalor, destitution and utter misery simply defy description. A picture supposedly tells more than a thousand words, but even pictures cannot possibly convey the true horror that we saw. Nick knew a Belgian

Continued on page 12...

Haiti: Pearl of the Antilles

...continued from page 11.

priest, father Lanno, who has worked in Port-au-Prince for 13 years, and we drove to his mission post.

When we arrived at his multi-purpose building (church, school, food distribution centre, community hall, etc.), he and a helper were busy handing out platefuls of beans to hundreds of people inside. Lanno, who looks after some 30,000 people, has devised a rationing system, enforced by the people themselves, that ensures fair distribution of food among the masses. "Wait till I'm finished," he said, "and I'll give you a tour of the neighbourhood."

The slums consist of thousands of tin-and-cardboard shacks, tightly packed together and crisscrossed by narrow, muddy alleys. There are no sewers, but many mountains of human waste in which the flies and rats have a heyday. The stench is nose-rending, the living conditions heart-rending. Swarms of naked little children surrounded us holding out their

hands begging for some money for food. The scene was so utterly pathetic that I got tears in my eyes. We all recoiled in horror at the sight of this hellhole, all except Nick I cynse, a hardened Belgian labour veteran who has seen Calcutta and said that the situation there is at least as bad, only 20 times as large.

Father Lanno is a no-nonsense character whose love for these wretches is matched by his sternness and humour. One young fellow, who had snuck into his building during the food distribution without a ration card, was resolutely grabbed by the arm and pushed outside with the admonition never to tinker again with the father. His expulsion was greeted with roars of laughter from the waiting crowd.

Signposts of change

Lanno has built a hog-raising enterprise and he proudly showed us his pigs, all housed in concrete pens that are kept meticulously clean. He made no apologies for the fact that the living quarters of the

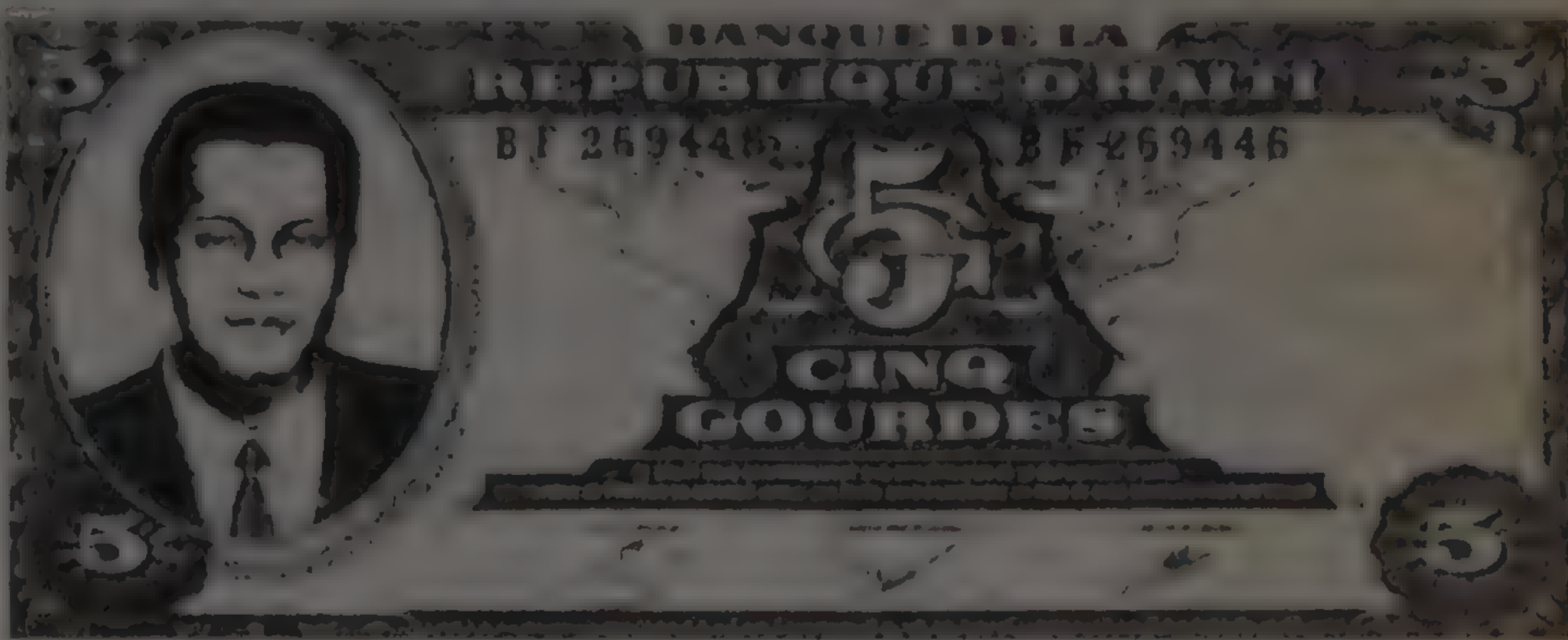
rough blocks, they have no running water, plumbing or window panes, and the streets are still lanes full of potholes. In Toronto the existence of such housing would create howls of protest from the city fathers. But in Port-au-Prince they constitute tremendous progress, even luxury. To my great surprise, every fourth house had a neatly painted sign on it that said *Donated by the Rotary Club of Willowdale, Canada*.

"Yes," said father Lanno, "the Canadian Rotary Club pays for it. Als ge thuis komt moet ge hen van ons bedanken." ("When you return home, you must thank them for us"), he added in his sing-song Flemish. Lanno told us that the lack of sewers is an enormous problem. So is the ignorance among the population about sanitation. He plans to build a huge sceptic tank, but when he discussed this with the people they laughed. "Building a big stone house under the ground? For the turds to live in? Ha, ha! Surely, the good father must be going a bit soft in the head."

Lanno is one of several priests and ministers engaged in these kinds of projects. Another is the Dutch priest, Father Bonen. Last year he ran a food collection campaign in Holland under the slogan "Bonen voor Bonen" ("bonen" means beans). May God bless them all. They are heroes of faith who, in the words of Hebrews 11, "persevered because they saw Him who is invisible."

Slowly our car wound its way back through the narrow streets and alleys of the town. "You want to see the shack where Duvalier used to live?" asked Nick. Up on a hill, overlooking the misery of Port-au-Prince, stands the *Palais National*, a gleaming, beige palace in all its magnificence and splendour. Rideau Hall pales in comparison. A few years ago Duvalier threw a party there that cost \$15-million. In February he was thrown out and fled to France. The Haitian currency (gourdes) in my wallet still shows his picture; the words under it contain bitter irony. "*Jean Claude Duvalier, Président a vie*" it says. ("President for life.") *Sic transit gloria mundi*. (Thus the glory of the world passes away.) That evening, back in the hotel, I declined the Black Forest cake offered to me. I simply could not eat it, in light of all that I had seen.

It's not true, as many well-meaning people claim, that we in the developed world live in prosperity at the expense of the poor in the Third World. Economics and industrialization is not a zero-sum game in which more for the one automatically means less



for the other. The Haitians are not poor simply because we are rich. Economic development, proper education, organization and co-ordination will — with our help — eventually lift them out of their misery and bring a measure of prosperity to this tortured land.

CATH-CLAT will hopefully be a tremendous tool to help them achieve that goal. No, we don't have to load unnecessary guilt trips on ourselves. But if we, rich Canadians, Americans, Europeans, close our eyes to our brothers and sisters in their direst need and, like the priest and the levite in the parable, pass by on the other side; if we only wallow in our wealth and always clamour for more, then may God have mercy on us.

The barricades

The trip home was not what you would call uneventful. Most of the conferees left on Sunday afternoon, but I had booked a plane out on Monday afternoon. Sunday evening, however, we heard ugly rumours about the communists having proclaimed a general strike for Monday. Sure enough, on Monday morning, life came to a virtual standstill. Stores were closed, communications were down, and the taxis and buses did not run. Paul Tennessee from Guyana and I were about the only ones left at the hotel. We managed to persuade the management to have the hotel van drive us to the airport, but barely 100 metres away the road was barricaded and a hostile crowd stood around it. Our driver made a quick U-turn and we were back at the hotel.

We had already checked in again with the prospect of at least another day and possibly a week in Haiti, when CATH-CLAT president George Fortune drove up in a jeep with the insignia of the union prominently displayed on its sides. He had heard of our plight and came to pick us up. We jumped in and, surprisingly, the crowd at the barricade moved aside and let us through. But a few kilometres further another barricade loomed, this one consisting of dozens of burning car tires across the road and an even larger multitude of people on the side.

Everywhere we saw grim-faced soldiers crouching against the walls, rifles at the ready. It was a bit of a tense moment. "They've got no teargas here," warned Paul, "neither do they shoot with rubber bullets." George

Fortune managed to steer his vehicle around the flames and we continued our journey through the back alleys of Port-au-Prince. After a few more obstacles, which we successfully passed, we reached the airport in safety at 11 o'clock. There Paul discovered that his flight to Jamaica had been cancelled. My flight to Miami was still scheduled to leave on time at 4:25.

We settled down for a long and boring wait. At about one o'clock we noticed a big commotion on the road in front of the airport. Truckloads of armed soldiers drove up and four or five shots were fired. The army rounded up a number of people who, we heard later on, were strikers that had come to the airport to pull the air traffic controllers and fuel attendants off their jobs. Paul managed to get a flight to Curacao and my Eastern Airlines flight arrived early at 3:30.

While waiting in the departure hall, an old man with a wrinkled face and arms like matchsticks approached me and asked in broken English if I wanted a shoeshine. "Okay," I said and took my shoes off. I still had 30 gourdes in my pocket, Haitian money that I could not obtain earlier at either the Toronto or Miami airports and that, I was sure, I would not be able to get rid of there either. To me it was quite useless. Since one dollar costs five gourdes, the total amount was six dollars.

When the old fellow was finished I gave him the whole lot and told him to keep it. He stared at me in amazement, then fell on his knees, clasped my hands and repeatedly stammered "merci beaucoup." Since a shoeshine costs maybe two gourdes, he stared at me as if I were the angel Gabriel. But I felt like a hypocrite. Would I have given him six American dollars if I had not had these useless gourdes in my pocket? I doubt it.

My last view of Port-au-Prince was a little tap-tap on the road with the title *Dieu, Mon Espoir* (God, my hope). To me it seemed like a motto that summed up the hopes and fears of so many years in this ravaged country.

When the big A-300 Airbus finally lifted off the runway, I could not help sighing with relief. The pearl of the Antilles swiftly disappeared in the haze and I headed for the comforts and security of Canada.



Father Lanno's mission post

pigs are about 10 times better than those of the people. "These pigs are for the people. If they are not kept clean they'll die and the people will suffer the consequences. This way we teach them how to raise their own livestock."

He also showed us his "model" subdivision, a large project of concrete block houses. They are right beside the terrible slum area and are ever so slowly replacing the ocean of shacks. One must not judge these new dwellings by North American standards. The buildings are made of

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In the shadow of his wings

The airplane rises
above the clouds.
A knot of fear attacks me
envelops me in ripples.

Multiplied
in the minds
and breasts
row upon row
around me?

Having to trust
to have faith
in the plane?
the fellow passengers?
no goons
the pilot?

or God?
spreading his big wings
over these silver ones



Early spring in Workum

When the grey sea
hugs the diked
green field
beyond the village
where the lapwing
lays her eggs

the masts
of fishing boats
pierce the air
brisk and full
of the sound
of crying gulls

the crocus blooms
and the boats
call
from the harbour.

Applause

As the pilot
announced
our arrival
at Schiphol Airport
the airplane
was filled with
applause

Only relief
for coming down?
Or perhaps for some
the satisfying feeling
of coming home?

Visit to a reclaimed land

The poetry
of
Linda Siebenga

Vrijheid

The Dutch
exhibit a sense of freedom
and lack of self-consciousness;
an intensity of life
and a joy in living.

Is it perhaps because
they live in a reclaimed land?

* vrijheid-liberty, freedom

In a windmill

She hears the massive cogs
moving above,
the rushing water
moving beneath.
The shadow of the canvas arms
sweeps across the table,
in steady rhythmic patterns.

The wind increases.

He climbs the ladders
to set the angle of the arms,
and she tucks the little ones
in cosy cupboards.

Now only the sounds remain
as the moonless night
swallows the sweeping shadows.

Endurance

The Netherlands
first had to build
the land —
so carefully
that it would not
wash away.

Their enduring architecture
stately churches
massive paintings
are strong statements
of faith
through a history
of peril.

In the shadow

the shadow
of a cross
those windmill arms
protecting
hovering
over the land

where sheep and lambs
play
beneath
oblivious
to their protector

Kerk in Leeuwarden

Woven chairs,
bold white pillars,
lofty pulpits
and peppermints.

Deaconesses
and three opportunities
to give thankfully.

Listening to Jan Jongepier
on the organ.
Righteous music
rolling from the pipes.
When he improvises
you have to have
all the strings
in your own soul
straightened out.

Worshipping you, Lord,
in a language
strange to our ears
but not to yours.

Singing #324 by Huub Oosterhuis.
"God wants to live with us
plant a tree in our lives
play with us, make us His bride.
What we are has been given
to us by Him."

New words.
New insight
into seeing God.

The Bible reading
was about the Tower of Babel.
The sermon —
I'm not sure.
But the hymn verses
still linger.
"God accepts me the way I am
and has my name written
on the palm of His hand."

Roots

Searching
for roots
like the woman
for the lost coin

a family tree
to define me

Finding
generations
of paper ancestors

engravings
on stones

some with telltale
signs
that they were
founded on
the Rock

giving
glimpses
of a family
tree

it is the one
grown from a mustard
seed
in which the birds
lodged

Cinema Summaries

Marian Van Til

The Name of the Rose

Rated R
Stars Sean Connery, F. Murray Abraham, Christian Slater
Directed by Jean Jacques
From the novel by Umberto Ecco

Picture a cheerless, windswept monastery in the grey mountains of medieval Italy; theological discussions on Christ's attitude toward poverty and the church's wealth; philosophical discourses on the propriety of laughter — and love; inquisitors sentencing supposed heretics to death by fire; a labyrinthine library full of precious but possibly dangerous ancient manuscripts and idiosyncratic monk-scholars; monks, one after another, dying mysteriously and violently; a Sherlock Holmes-like Franciscan and his young assistant who eventually unravel the perplexing attitudes and chain of events behind those deaths; the inevitable apocalyptic end of that monastery.

None of that seems fodder for a major motion picture in the late 20th century, much less for the best selling (though lengthy) novel by an Italian semiotics professor on which the film is based. (Semiotics is the study of symbols — put to good use in the novel and the film). Yet Umberto Ecco's intriguing novel and the movie, both titled *The Name of the Rose*, are strangely captivating to modern audiences.

Its medieval setting is impeccably authentic: it makes use of a 14th-century German monastery, and (except for the few principle actors) local people whose countenances convince you that they stepped out of that period — complete with bad teeth, genetic deformities and layers of sweat and grime which must have been removed only rarely due to lack of modern plumbing. The film captures graphically (perhaps *too* graphically for some) the earthly and primitive life of that remote period.

What it cannot adequately portray are the philosophical and theological underpinnings of the book. To an extent, it attempts to do so, but cinema is limited in a way that literature is not when dealing with abstract subjects.

Still, *The Name of the Rose* must be given high marks for its authenticity, excellent acting, and its ability to make a time, place and attitudes which are so foreign to us become intensely interesting, educational and even provocative for modern viewers.

Star Trek IV: The Journey Home

Rated PG
Stars William Shatner, Leonard Nimoy, DeForest Kelly, James Doohan, George Takei.
Directed by Leonard Nimoy

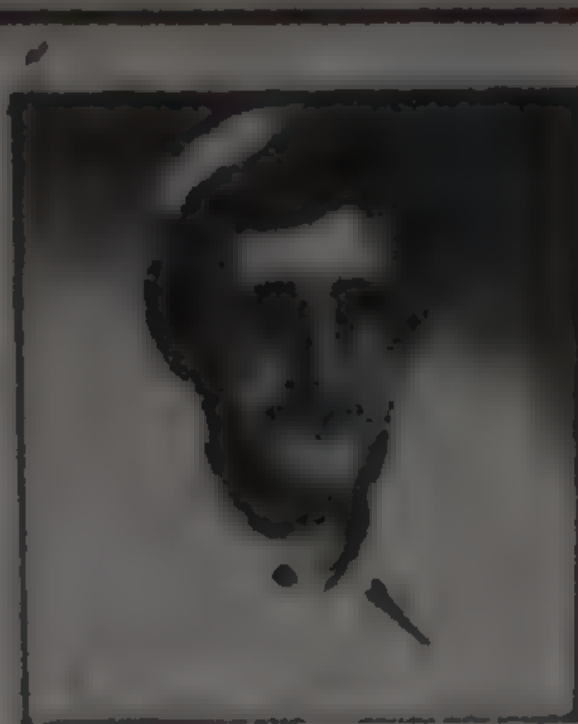
The Journey Home is far-and-away the best of the four *Star Trek* films. Its humour (and message) will delight "Trekkies," as well as anyone else who enjoys science fiction. In fact, it has been appealing to considerably broader audiences than that. (I saw it with someone who thought *Star Trek* was rather trivial, if not stupid, but she afterwards admitted to thoroughly enjoying herself.)

The 23rd century *Enterprise* crew (all of the old regulars are there) are up for court martial as the movie begins, due to their order-defying tactics which saved Mr. Spock in the previous film.

That subplot is put on hold, however, as more pressing matters must be overcome; an alien space probe is destroying everything in its path and has almost reached earth. The signals it emits can only be answered by humpback whales — creatures extinct in that century. The enterprising *Star Trek* crew sets off to return to 20th century earth to try to bring a couple of those gentle mammals back with them and, it is hoped, to communicate with the probe and save their earth from annihilation.

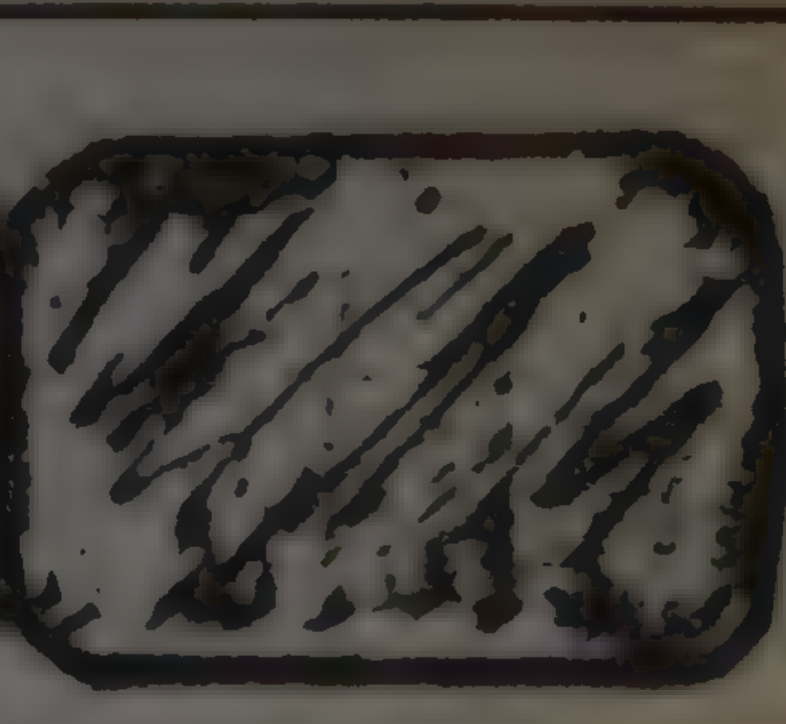
Much of the film's good humour is provided by the encounters of 23rd-century men and women with the primitive culture of 1986 San Francisco. The theme of proper stewardship of earth's delicate resources, including its animal population, also runs very clearly through the film. And, of course, the comradeship and caring among crew members, which have been a hallmark of both the TV series and the previous movies, are always there.

Star Trek IV is enjoyable and sensitive family entertainment.



MEDIA

SCAN



Service and lipservice in children's entertainment

Henry Knoop

It's not too often that a popular recording artist and stage performer turns down an opportunity for his own television program. When it does happen, we suspect it's due to a concern for over-exposure on the performer's part — something that would hinder an already successful career.

But when a performer turns down the offer because he is concerned for his audience — he doesn't think it is a good idea for his audience to be watching him so much — we sit up and take notice. It goes against the grain — performers are supposed to want bigger audiences, and many of them would do almost anything to ensure one. Most performers that is. But then most performers aren't like Raffi.

Respect for children

I was sitting in my car the other afternoon waiting for my children to be dropped off by the school bus, when I caught the tail end of a CBC interview with him. Raffi, as I'm sure many of you know, is a well-known children's recording artist who has endeared himself to the hearts of thousands of youngsters. As I listened to him responding to the interviewer's questions, I couldn't help but be impressed with his integrity, both as a musical artist and as a person who respects his audience. Children for him were much more than an audience to be exploited at any cost — they were real people who needed careful love and attention.

He admitted to some initial trepidation when he began his career as a "children's performer." After all, children's entertainers are seldom recognized, and most often ignored. He found it rather ironical that a society, which pays a lot of lip service to the importance of proper upbringing for youngsters, neglects the encouragement and recognition of those in the entertainment field who try to do just that.

Yet, he carried on; and over the years his name has become a household word. As a performer he has earned a loving and appreciative audience who recognize in him quality and concern. Children are important to him. Providing children with good quality entertainment is a tremendous responsibility which he takes seriously.

TV watching detrimental

Accepting the offer of a regular television program he felt would be inconsistent with his own values for children. According to him, there are so many other things children can and should be doing, that to encourage them to watch television, even if it would be his own program, would be detrimental to their development. He even expressed a hope that parents who had purchased his concert video would not show it too often, for by so doing they would be inadvertently encouraging

passive viewing.

For me, sitting in my car that cloudy afternoon, Raffi's integrity shone through like a beam of sunlight. What an example of a musical entertainer who saw his calling as one of service!

How desperately our society is in need of more such examples.

Cashing in on kids

The December 15 issue of *Maclean's* magazine, for example, featured the problem of children's toys: Barbie vs. Rambo in the battle of toyland. One wonders just how much toy manufacturers have children's best interests at heart when they mass-produce their wares. On the surface, Barbie is perhaps much more desirable than Rambo, but what values are implicit in Barbie dolls? How much real concern for children's proper development, which includes healthy values, goes into the design and production of both these toys? Or, as is so often the case, is the real concern focused on the manufacturer and profit potential?

The recent arrival of "Christian toys" on the market, while providing a value-conscious alternative — we now have teddy bears complete with scripture texts, "Christian" versions of He-man, "Born Again Bunny" and "Sanctified Skunk" — can be questioned in a similar vein. To what extent do these toys foster children's imagination and creativity? To what extent is scripture being exploited? Are these toys, perhaps, just another attempt to "cash in" on the "religious" part of the toy "market"?

Children's television programs are another case in point, especially the Saturday morning offerings. Are they designed to promote beneficial development, or are they merely extended commercials for products that can be found on store shelves? And children's movies: do they respect their audience, or are they merely attempts to "cash in" as well?

The point is simply this: if, as Raffi implies, children are our most precious possession, why don't we as a society much more encourage artists to develop good quality material, and why don't we recognize them when they do? Of the many different types of award ceremonies held by various media throughout the year, how much recognition is given to best children's record, best children's television program, best children's movie? Are we only paying lip service to the tremendous importance of good quality children's entertainment?

Our children need many more "Raffis" in their entertainment world.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

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We wish you all a happy and fruitful New Year.

C.C. Staff

Classifieds

Thanks	Greetings	Anniversaries	Obituaries	For rent
<p>DE MOOR: We would like to thank all those who made our celebrations even more joyful by their contributions. We were surprised and touched by many letters, cards and gifts and we would love to respond to them in a more personal way, but the number of them makes it virtually impossible.</p> <p>Yours in Christ, The De Moor's Oakville</p>	<p>UYL: Mrs. Freda Uyl of Clinton, Ontario, wishes family and friends a happy New Year.</p>	<p>Garljp Phelpston 1947 January 9 1987</p> <p>We gave thanks to our heavenly Father for His continued faithfulness as we hope to celebrate the 40th wedding anniversary of our parents and grandparents,</p> <p>JAN and AUKJE TJEERDSMA (nee Kloosterman)</p> <p>"I will counsel you and watch over you." (Ps. 32:8b)</p> <p>"But the Lord is faithful, and He will strengthen and protect you." (2 Thess. 3:3)</p> <p>Tjeerd & Rose Tjeerdsma; Lisa, Heather, Erica, John — Stayner, Ont.</p> <p>Eelke & Jane Tjeerdsma; Christina, John Peter, Jennifer, Edward — Phelpston, Ont.</p> <p>Alie & George Strampel; Jeremy, Elizabeth, Peter — Stayner, Ont.</p> <p>Peter Tjeerdsma — Phelpston, Ont.</p> <p>Symen Tjeerdsma & AnnMarie (engaged) — Toronto, Ont.</p> <p>Home address: R.R.#1, Phelpston, ON L0L 1K0</p>	<p>"Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." (Psalm 23:6)</p> <p>On December 5, 1986, the Lord took unto Himself our dear husband, father and grandfather in his 78th year.</p> <p>FLORUS ROEST</p> <p>Beloved husband of Letta (Mudde). Dear father and grandfather of: Chris & Martha Roest; David & Brenda</p> <p>Brian & Heather (fiancee)</p> <p>Michelle — St. Catharines</p> <p>Florie & John Schouwenaar; Gerard, Marlene — St. Catharines</p> <p>Gary & Heather Roest; Carol Anne, Laurie — Grimsby</p> <p>Also survived by 13 dear step-children and their families.</p> <p>He was predeceased by his first wife Gertrude.</p> <p>Funeral services were held December 8, 1986, at the McKelvey Funeral Home Chapel, Barrie with Rev. John Van Dyke officiating.</p> <p>Address: 284 Innisfil St., Barrie, ON L4N 3G1</p>	<p>One bedroom mobile in Fort Myers Beach area, Florida, 3 miles from beach. Close to church and shopping mall. Pool, hot tub, laundry and showers on premises. \$800.00 U.S. per month. Still available for Jan., Feb., April, 1987. Call (416) 639-8199</p>
<p>DE VRIES: We take this opportunity to say thanks to all who remembered us and our children in our time of sorrow.</p> <p>We wish you all God's blessing at Christmas and throughout the New Year.</p> <p>Jolle and Janny DeVries, P.O. Box 174, Brussels, ON N0G 1H0</p>	<p>Anniversaries</p> <p>1961 December 27 1986</p> <p>With joy and thanksgiving to the Lord we wish to announce 25th wedding anniversary of our parents,</p> <p>PETER and JUDY BUMA (nee Janssen)</p> <p>Your children: Renita & Gary Vos; Andrew — Abbotsford, B.C.</p> <p>Elsa & John Semplonius — Hampton</p> <p>Simon & Carol</p> <p>Brian</p> <p>Home address is R.R.#4, Bowmanville, ON L1C 3K5</p>	<p>1962 January 13 1987</p> <p>With our children and grandchild, we want to thank the Lord for keeping</p> <p>BILL and ALICE POOL (nee Feenstra)</p> <p>together for 25 years of married life.</p> <p>It was the Lord who gave us this love for each other and provided us abundantly for all our needs. Knowing this, we want to celebrate and share this anniversary with relatives and friends. Open house will be held at the Wyoming Chr. Ref. Church, the Lord willing, on Saturday, January 10, 1987, from 2-4:30 p.m.</p> <p>Our children: Colin & Margaret Pool — Dorchester</p> <p>Diana & William Schenk; Jonathan William — Wyoming</p> <p>R.R.#3, Wyoming, ON N0N 1T0</p>	<p>Obituaries</p> <p>"The Lord will keep your going out and your coming in from this time forth and forevermore." (Ps. 121:8)</p> <p>Suddenly, on December 12, 1986, the Lord took home unto Himself, our beloved husband, father, grandfather, son and brother,</p> <p>JOHN DYKSTRA</p> <p>of Burlington, Ontario, in his 59th year.</p> <p>Beloved husband of Hilda Dykstra (nee Deelstra).</p> <p>Dear father and grandfather of: Cor & Sue Dykstra; Jason, Michael — Burlington, Ont.</p> <p>Henry & Marlene Dykstra; Kim, Kelly, Karina — St. Catharines, Ont.</p> <p>Henrietta & Tim Tebo — Mount Hope, Ont.</p> <p>Sylvia & Grant Murray — Hamilton, Ont.</p> <p>Martin & Ingrid Dykstra; Jordan — Burlington, Ont.</p> <p>Simona & Neily Dykstra (twins) — at home</p> <p>Predeceased by one sister: Neeltje Koning.</p> <p>Beloved son of Kornelis Dykstra — Wommels, Friesland.</p> <p>Beloved brother of: Lolkje & Jo Fokkema — Friesland</p> <p>Fred Koning — Peterborough, Ont.</p> <p>Martin & Pietsje Dykstra — North Holland</p> <p>Meintje Mollema — Ottawa, Ont.</p> <p>Dirk & Henke Dykstra — Langley, B.C.</p> <p>Clarence & Jennie Dykstra — North Gower, Ont.</p> <p>Duifke & Pieter Heeringa — Gelderland</p> <p>Wiltje & Gouda Dykstra — Port Elizabeth, South Africa</p> <p>Teatske & Sietse Greidanus — Friesland</p> <p>The funeral service was held on Monday, December 15, 1986, at 2 p.m. in the Burlington CRC with Rev. J. Hoytema officiating. Interment in Halton Hills Memorial Gardens.</p> <p>Home address: 353 Henderson Rd., Burlington, ON L7L 2P6</p>	<p>Two bedroom duplex for rent in Vineland; fridge and stove included; \$325 per month, plus utilities; no pets.</p> <p>Call Richard Slothouber, (416) 562-7890</p>
<p>Marriages</p> <p>SIKKEMA-ROBERGE: Mr. and Mrs. Harry Sikkema of Mississauga, Ont., are happy to announce the wedding of their daughter BERNICE JO-ANNE to GLEN ALFRED, son of Mr. and Mrs. E. Roberge, of Mississauga, Ont. The wedding took place on Saturday, December 20, 1986, at 2 p.m. in the Clarkson Chr. Ref. Church of Mississauga. Rev. W.C. Veenstra officiating.</p> <p>3052 Jaguar Valley Dr., Apt. #307, Mississauga, ON L5A 2J3</p>			<p>Miscellaneous</p> <p>KNOW SOMEONE WHO DESERVES A JOURNALISM SCHOLARSHIP?</p> <p>The 325 periodical members of the Evangelical Press Association are vitally interested in the future of religious journalism</p> <p>The Association offers \$500 to \$1,200 scholarships each year to Christian college juniors and seniors, and graduate students, committed to a career in print journalism</p> <p>Further details and application forms are available. Forms must be completed and returned by April 1</p> <p>Write now to:</p> <p>Executive Director Evangelical Press Association P.O. Box 4550 Overland Park, Kansas 66204</p> <p>epa</p>	<p>Vacations</p> <p>* Airconditioning * Waterbeds * T.V. * 26 units</p> <p>TUDOR LODGE MOTEL 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p> <p>Experience winter at Falcon Lodge</p> <p>Special mid-week package — Sunday to Thursday.</p> <p>Stay for 3 nights, with 1 night free. Stay for 5 nights, with 2 nights free. (Regular rates)</p> <p>Fully winterized accommodations. Cozy lounge in the main lodge with fireplace and games room.</p> <p>Close to excellent facilities for down-hill and cross-country skiing. Your hosts: Ton and Cathy Struyk</p> <p>Falcon Road Huntsville, Ontario POA 1K0 Tel: (705) 789-2603</p>
<p>Anniversaries</p> <p>1961 December 23 1986</p> <p>With joy and thanksgiving to the Lord, we wish to announce the 25th wedding anniversary of our parents,</p> <p>PETER and HILDA BERGHUIS (nee Nauta)</p> <p>May God continue to richly bless your lives together.</p> <p>Love: Henry Wendy Marlene Chris</p> <p>"I, therefore, ... beg you to lead a life worthy of the calling to which you have been called." (Eph. 4:1)</p> <p>Home address: 8 Holcroft St., Ingersoll, ON N5C 1B4</p>				<p>For Sale</p> <p>For sale or rent: Mobile home (in Florida) for sale; \$13,000 U.S., or rent \$600 U.S. per month; in adult park near Orlando and attractions. Livingroom 24' x 16', 2 bedrooms, 1 1/2 bathroom, new screenroom, carport. Call 1-305-889-8812 (Florida).</p>
<p>More classifieds on next page</p>			<p>Why not place an ad in C.C.!</p>	<p>See page 17 for advertising deadlines.</p>

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or phone (416) 957-7015 or (416) 957-7815
and ask for Wm. VandenBrink

Classifieds

Help Wanted	Help Wanted	Help Wanted	Teachers	Teachers
<div><h3>HELP WANTED</h3><h4>Dispatcher-Assistant Manager</h4><p>Moving and freight company in beautiful B.C. needs a dispatcher-assistant manager, who is self-motivated, aggressive, and likes dealing with the public. Moving or trucking experience preferred.</p><p><i>Please send a resume to, or phone:</i></p><p>635-2728 Hans Hamhuis Doc's Cartage & Storage Co. (1984) Ltd. 3111 Blakeburn St. Terrace, B.C.</p></div>	<div><p>Reliable herdsperson required for modern dairy farm in Niagara area, eight miles from Christian Reformed Church and Christian schools. Good house supplied. Phone Jerry Keunen at (416) 957-7476.</p><p>For our retail garden centre. An experienced store clerk, knowledge of nursery stock helpful but not essential. For our landscaping department, an assistant to our landscaper, some experience preferred.</p><p>Contact Cor Vanderkrak John Connon Nurseries Ltd. Box 200, Waterdown, ON L0R 2H0 Phone: (416) 689-4631</p></div>	<div><h3>For sale</h3><p>Income Tax Preparation T1 Special \$10; T1 General \$15. Rental \$25 — Small business and farming \$100 - \$200. 18 years experience.</p><p>MRS. A. VANDENHAAK (416) 563-8635</p></div>	<div><h3>CALVIN CHRISTIAN SCHOOL</h3><p>HAMILTON</p><p>The Education Committee invites applications for the following teaching positions:</p><p>a. Grade two — Commencing March 9, 1987, this position will be vacant. The Education Committee solicits applications from experienced teachers with a B.A. degree or B.Ed. degree or related, certified or eligible for certification under ministry regulations. This full-time position could result in employment continuing for the 1987/88 school year but is not a condition of employment.</p><p><i>Deadline for applications is Jan. 23, 1987</i></p><p>b. Junior grade and primary grade — Due to increasing enrolment and a desire to operate with smaller classes, the Education Committee has been commissioned to hire two additional teachers for the 1987/88 school year. We will need a minimum of one junior grade teacher and one primary grade teacher. Applications for these positions will be accepted now.</p><p><i>Under the existing OACSS hiring policy, a contract for these positions may be offered to a presently employed teacher at any time.</i></p><p>Direct your complete resume and/or inquiries to:</p><p>W.H. Hultink, Principal Calvin Christian School 547 West Fifth St., Hamilton, ON L9C 3P7 (416) 388-2645</p></div>	<div><h3>Teachers</h3><p>Woodland Christian High School</p><p><i>invites applications for positions commencing September 1987</i></p><p>ENGLISH AND GEOGRAPHY (Major teaching areas)</p><p>CHOIR, GIRL'S P.E./HEALTH (Minor teaching areas)</p><p>Qualified applicants reply to:</p><p>Woodland Christian High School R.R.#1, Breslau, ON N0B 1M0</p><p>ALSO</p><p>We anticipate a <i>temporary</i> opening in English for a period of 3-4 weeks in late April/early May 1987 due to a pregnancy leave. This is a full-time position for this time period and the successful applicant will be paid according to their position on our salary grid. Reply as above.</p></div>
<div><h3>DORDT COLLEGE</h3><p>invites applications for a possible tenure-track position in the</p><h3>English Department</h3><p>Applicants should expect to teach introductory freshman composition and literature courses plus additional courses in literature, writing or criticism — as determined by departmental needs and the applicant's qualifications. The Ph.D. is preferred. Qualified individuals who are committed to a biblical, Reformed, theology and educational philosophy are invited to send a personal resume, academic credentials, and personal references to:</p><p>Dr. Douglas Ribbens Vice President for Academic Affairs Dordt College, Sioux Center, Iowa 51250</p><p><i>Ethnic minorities and women are encouraged to apply. Dordt College is an Equal Opportunity Employer</i></p></div>	<div><h3>Teachers</h3><p>DRAYTON: Due to maternity leave Calvin Chr. School, Drayton, has 2 openings.</p><p>1) Special education, 2½ days per week from March 23 to June 19, 1987.</p><p>2) Full-time Grade 4 position, 17 students, from April 21 to June 19, 1987. Ability to teach French required. Please send resumes to: Mr. A.G. Vanderstoel, Principal, Box 141, Drayton, ON N0G 1P0; (519) 638-2935.</p></div>	<div><h3>Help Wanted</h3></div>		
<div><h3>CSI DISTRICT II</h3><p>(Manitoba, Saskatchewan, Alberta, Montana)</p><p>invites applications for the position of</p><h3>Curriculum Co-ordinator</h3><p>The successful candidate will have a minimum of 5 years teaching experience and will provide leadership in curriculum development in a large Christian school district. Canadian employment and immigration regulations apply to this position.</p><p><i>Application with resumes and references are to be sent to:</i></p><p>Dr. Alyce Oosterhuis Curriculum Office 14304 - 109 Avenue, Edmonton, Alberta T5N 1H6</p><p><i>Deadline for application is Feb. 15, 1987</i></p></div>			<div><h3>REDEEMER COLLEGE</h3><p>invites applications for the position of</p><h3>REGISTRAR</h3><p>Duties include overseeing registration, keeping academic records, scheduling, supervising, advising and academic support, and maintaining institutional statistics. Applicants should hold a bachelor's or master's degree, have knowledge of computer operations and share the Reformed Christian basis of the college. The position begins in the summer of 1987; salary is based on qualifications and experience.</p><p><i>Letters of application along with curriculum vitae and names of references should be sent to:</i></p><p>Dr. Justin Cooper Vice-President (Academic) REDEEMER COLLEGE Ancaster, Ontario L9G 3N6 Deadline: January 15, 1987</p></div>	<div><p>BARRIE: Timothy Christian School invites applications for an opening for teaching-principal. Please send applications to Mrs. Liz Tiemersma, Sec. of the Board, 123 Toronto St., Barrie, ON L4N 1K3; tel: 728-7075.</p><p>LEDUC, Alberta: Covenant Chr. School, Leduc, Alberta, is seeking a teacher-principal for the 1987-1988 school year. Send resumes to: Diane Groenewold, 78 Bella Coola Dr., Leduc, AB T9E 1S1 or phone: 1-403-986-8192.</p><p>OWEN SOUND: Timothy Chr. School is presently accepting applications for a possible opening in our Grades 3-5 classroom. Successful applicants will have a strong background in French. Contact: Mr. Garth Bierma, Timothy Chr. School, 199 4th Ave. W., Owen Sound, ON N4K 4V1.</p><p>STRATFORD: Stratford and District Christian School invites applications for a full-time grades 4/5/6 teaching position starting January 5, 1987. Preference may be given to an applicant who has majored in French. Please send letter of application and resume to: Mr. A. Bron, Principal, R.R.#1, Sebringville, ON N0K 1X0 or phone: (519) 393-5675.</p><p>WINGHAM: The Wingham and District Interdenominational Chr. High School Society will have a possible opening for a teaching principal. Duties to commence February 1, 1987, on a consultive basis, and full-time July 1, 1987. Send resume, letters of application and/or inquiries to: Mrs. Jane Vander Velden, c/o Wingham and District Chr. High, Box 820, Wingham, ON N0G 1W0; (519) 335-3964.</p></div>
<div><h3>Redeemer College</h3><p>invites applications for</p><h3>Residence Director</h3><p>(12 month, live-in position)</p><p>Duties include providing direction to the residential life program, co-ordinating student staff and administering/counselling to meet student needs. Master's degree preferred, Bachelor's degree accepted. Salary will be commensurate with education and experience. Candidates should share the reformed Christian perspective of the college. Canadian citizens or visa holders will be given preference. Available: July, 1987</p><p>Contact: Cornelis G. Kors, Dean of Students Redeemer College Ancaster, Ontario L9G 3N6</p></div>				
<div><h3>CALVIN COLLEGE</h3><p>has an opening for a faculty member to engage in teaching and research in</p><h3>ECONOMICS</h3><p>from a reformed, Christian perspective. Persons with a masters or doctors degree will be considered. Applicants for this position should send a resume before February 15, 1987, to:</p><p>Dr. Eugene Dykema, Chairman Dept of Economics and Business Calvin College Grand Rapids, Michigan 49506</p><p>CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER</p></div>		<div><h3>Holland Christian Homes</h3><p>invites applications for</p><h3>Full-time and Part-time R.N.'s, R.N.A.'s and H.C.A.'s</h3><p>for Faith Manor Nursing Home (residential and extended care)</p><p>Qualifications:</p><ul style="list-style-type: none">— Must have or nearly have registration or certificate— Must have special interest and Christian concern, when caring for the elderly— Command of Dutch and English languages, a definite asset<p><i>If you wish to work in the most unique seniors complex offering the ultimate in Christian care, please send resume to:</i></p><p>Director of Care 7900 McLaughlin Road, S. Brampton, ON L6V 3N2 Phone: 459-3333</p></div>		

Calendar of Events

Jan. 5 - Feb. 9 Dobson Film Series on Jan. 5, 12, 19, 26, Feb. 2 & 9, each night at 8 p.m., in the Chr. Ref. Church, 1880 Lakeshore Rd. W., Clarkson, Ont.

Jan. 24 Province-wide CPJ meeting to discuss proposed answers to Premier Peterson's letter, at 229 College St., Toronto, Ont. Starts 10 a.m., visitors welcome.

Feb. 12- March 19 "Women in Society," a lecture series at The King's College, Edmonton, Alta. Dates Feb. 12, 19, 26, March 5, 12 and 19. Watch for local announcements.

Feb. 11-25 "Women in Society," a King's College-sponsored mini-series of lectures. Dates Feb. 11, 18 and 25 in the Christian School Library, Lacombe, Alta. Watch for local announcements.

Mar. 7-12 Five rallies to commemorate the 12th anniversary of the Canadian Christian Education Foundation, featuring Dr. Joel Nederhood as keynote speaker. March 7: Taber, Alta.; March 9: Calgary; March 10: Red Deer; March 11: Neerlandia; March 12: Langley, B.C.

Oct. 3, 1987 Sixtieth Anniversary and Reunion of "Christelijk Lyceum (HBS)" in Apeldoorn, The Netherlands. On this occasion the school will publish a book commemorating the airplane accident in October, 1946. Former students can write to Wim. J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.

Advertising Deadlines

Dated	Mailed	Display advertising	Classified deadline
Fri. Jan. 16	Tues. Jan. 13	Wed. Jan. 7-8:30a.m.	Thurs. Jan. 8-8:30a.m.
Fri. Jan. 23	Tues. Jan. 20	Wed. Jan. 14-8:30a.m.	Thurs. Jan. 15-8:30a.m.
Fri. Jan. 30	Tues. Jan. 27	Wed. Jan. 21-8:30a.m.	Thurs. Jan. 22-8:30a.m.

Celebrating God's Faithfulness.

The Ottewell Christian Reformed Church of Edmonton, Alberta will, D.V., commemorate its

25th Anniversary on February 13, 1987

with a banquet at 6:30 p.m. and celebration services on February 15, 1987, at 10:30 a.m. and 7:00 p.m. All former members and friends are invited to attend.

For ticket information please phone H. Dekker at (403) 435-4476 or F. Plesman at (403) 469-7793

Let's Play Chess

P. Layer

Contestant	Problem	THE OCTOBER LADDER				Sub. Prev.		
		#1108	#1109	#1110	#1111	Total	Total	Total
	Points	3	2	3	2	10		
K. Amsinga (XI)		3	2	2	2	9	62	71
G. Bloemendal (V)		3	2	2	2	9	31	40
J. Wilms (IX)		2	0	—	2	4	15	19

OCTOBER SOLUTIONS

#1108 Game Position
1. RxN, KxR; 2. R-R1 ch., KxN; 3. B-Q3 ch., P-B4; 4. QxP ch., (4. PxP ch., also works) KxP; 5. R-R5 ch., KxP; 6. R-K2 ch., K-B5; 7. Q-K3 mate
1. —, PxN; 2. QxP ch., KxR; 3. R-R1 mate
(2. —, R-B3; 3. QxR ch., KxR ch., 4. R-R1 mate)
3. —, KxP; 4. R-R5 ch., K-B3; 5. P-N5 mate
(4. —, K-B5; 5. Q-K4 mate)
4. —, R or N-B3; 5. BxP ch., KxP; 6. Q-K3 mate
5. —, K-B5; 6. Q-K3 ch., KxP; 7. B-K2 mate
Try: if 3. Q-K4 ch?, P-B4
#1109 (Skoulis) 1. Q-N5, threat 2. N-B5 mate
Try: 1. Q-KR5, PxP no mate.
#1110 (Buchwald) This was the most difficult problem this month. The best black defence (B-N8, B-N2) was hard to find.
1. BxP threat 2. R/4-B5 ch., K-Q5; 3. Q-K3 mate
2. —, K-K5; 3. Q-Q5 mate.
1. —, B-N8; 2. PxB threat 3. R-K4 mate 2. —, N-B7; 3. P-Q4 mate.
1. —, B-N2; 2. PxP, threat; 3. P-Q4 mate; 2. N-B3; 3. R-K4 mate.
#1111 (Pietesi) 1. N-B6 threat 2. Q-B8 mate.

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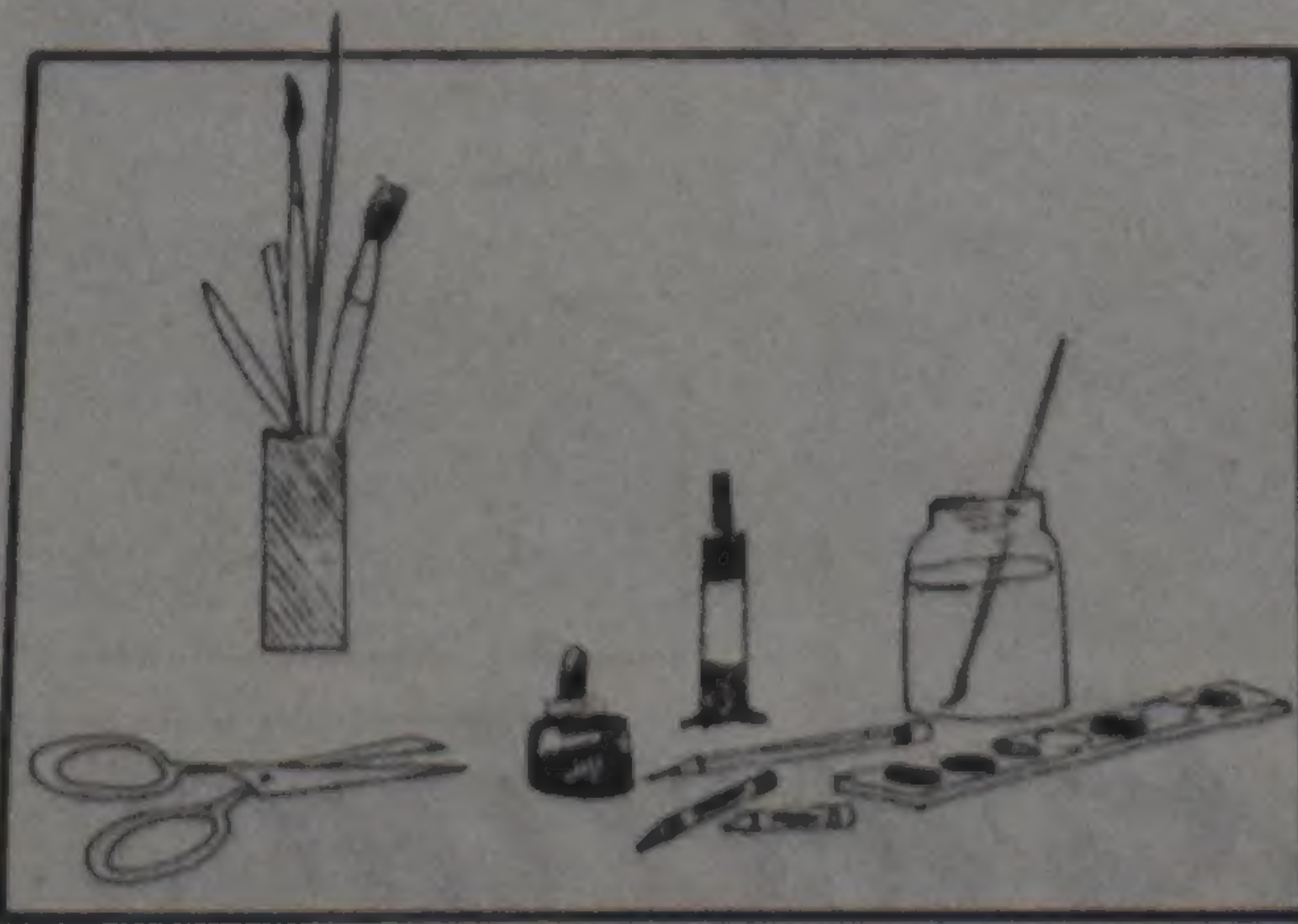
CRWRC 25th birthday Placemat Contest

Guidelines:

1. All youth ages 5-18 are invited to enter.
2. Placemat design must include the words "CRWRC--25 Years of Heart, Hands, Hope."
3. Placemat size is 10" x 13" (25 cm x 33 cm).
4. All art media on paper are acceptable.
5. Entries will be judged in 3 age groups: 5-9, 10-14, 15-18.
6. The 3 group-winners will each receive \$25.
7. All placemats become the property of CRWRC and may be used for publicity and fundraising purposes.
8. DEADLINE: Entries must be postmarked January 31, 1987, or earlier.

Background

CRWRC will be 25 years old on February 21, 1987. We work with the very poor in 24 countries, helping them learn to help themselves. Our programs are in agriculture, health, literacy, income-earning, and deacon training. We do this work so that others may see and know Jesus.



Christian Reformed World Relief Committee
25 Years of Heart, Hands, Hope
Job 11:13, 18a

Entry Blank

Attach to back of placemat. (Photocopy for more forms.)

Age _____

Name of artist _____
Home address _____

Name of church _____
DEADLINE: Postmarked January 31, 1987, or earlier.
MAIL TO: Placemat Contest
CRWRC Communications Department
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560-0600

Dutch

Persoverzicht

Carl D. Tuyl



De tijd draagt alle mensen voort op zijn gestage stroom: Monsieur Louis Giguere, de eerste Senator die door Trudeau benoemd werd, heeft al weer de pensioengerechtigde leeftijd bereikt, en 1987 klopt aan deur van ons leven.

Ons diplomatiek corps is in opschudding. De regering gaat meer en meer diplomatieke benoemingen gebruiken als

beloning voor bewezen diensten. Zo werd de voormalige burgemeester van Montreal — Jean Drapeau — die te kennen gaf dat lichamelijke beperkingen hem beletten om als burgemeester te functioneren, benoemd tot Canada's ambassadeur bij de UNESCO in Parijs. Salaris: ergens tussen \$79.300 en \$93.400. Dat, met het pensioen van de gemeente Montreal, zal Drapeau nog wel net buiten de bijstand houden. Het Ministerie van Buitenlandse

Zaken onder de dappere leiding van Mijnheer J. Clark heeft ook nogal wat diplomatieke posten gesloten als gevolg van de noodzakelijkheid van bezuiniging.

Op het internationale vliegveld van Toronto zag ik twee vrouwelijke RCMP agenten rondlopen met kanjers van pistolen op hun bevallige heupen. Een studie die gedaan werd voor het Ministerie van

Defensie vindt het echter niet aan te raden dat vrouwen volkomen geïntegreerd zullen worden in onze strijdkrachten. Ze zouden eventueel, volgens het rapport, wel ingeschakeld kunnen worden in het transportsysteem. Er zijn nog steeds mensen die denken, dat ze de klok terug kunnen zetten. Ontwaakt gij die slaapt, de middeleeuwen zijn voorbij! Het Ministerie van Defensie besteedt \$9-biljoen van onze nationale uitgaven. Het heeft in de laatste twee jaren drie Ministers gehad. Onze strijdkrachten hebben 82.000 man- en vrouwen. Zeg ik dat goed?

Er was een nogal betekenisvol initiatief van de NAVO-landen die besprekingen willen beginnen met de landen van het Warschau blok over beperking van troepen en wapenen. Dit heeft dan betrekking op traditionele wapens en niet op kernbewapening.

Er is toenemende diplomatieke activiteit inzake de mogelijke beëindiging van vijandigheden in Afghanistan. De Verenigde Staten spelen een bemiddelende rol, en de terugtrekking van Russiese strijdkrachten is, naar men zegt, het enige agendapunt dat nog geregeld moet worden.

De politieke toestand in Polen is ook grotendeels gestabiliseerd. Generaal (kijk uit voor generaals) gaat naar Rome en er wordt voorspeld dat hij de Paus zal uitnodigen voor een tweede bezoek aan zijn vaderland.

En uit kommunistisch Vietnam komt het volgende bericht. De partijleider opende het Congres van de partij in Hanoi met de volgende woorden: "Het centrale comité wenst zichzelf ernstig te bekritisieren voor nalatigheden. Zo, u ziet maar weer dat niet alleen in de West politici vergissingen begaan.

Enige tijd geleden vroeg ik me af waarom het water

in de zee zout was. Een jonge lezer in Ontario heeft dat raadsel nu voor me opgelost. "Het komt," zo schreef hij, "door de transpiratie van de vissen." Dat is tenminste één raadsel opgelost. Er zijn er nog heel wat over. Zal ik er maar een paar opnoemen? Waarom breken mijn schoenveters altijd op Zondagmorgen? Wat moet de ouderling zeggen als hij de hand van de dominee schudt voordat de eerwaarde de preekstoel beklimt? En wie heeft de punaise uitgevonden? En waar woont Sinterklaas in Spanje? En waarom vergaderde de Synode van Dordrecht niet in een kerk? Enz., enz. Mijn leven wordt getergd door onbeantwoorde vragen.

Ik wens u allen veel heil en zegen in 't nieuwe jaar. Een beetje bedaard aan met de Bols en de boerejongens. Maar bovenal: strijdt de goede strijd! Teveel mensen strijden de verkeerde strijd. En bewaar 't geloof hoop en liefde als de gaven die het werkelijk zijn, de gaven van God!

Carl Tuyl is predikant van de CRC in Kingston, Ontario.

Het huis van

Lini R. Grol

Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955.

Nog een half uurtje zat Dientje zonder dat haar iets werd aangeboden. Ze voelde zich vreemd te moede. Wat was dit allemaal?

Ineens ging de deur open en de kinderen kwamen binnen. "Kom Dientje, we hebben lunch klaar," zei Betty en nu leidde zij haar naar de eetkamer, waar een tafel afgeladen met heerlijkheden stond te wachten. Het duizelde Dientje. Is dit wat men doet in Canada, vroeg zij zich af toen zij naar huis ging, met nog een stuk cake in haar tas, en een banaan die de moeder haar nog haastig in de zak had gestopt. Ze waren zo anders, die Canadezen. Ze moest aan alles wennen. Vriendschappen groeien zo langzaam, en zeker op een vreemde bodem.

Season's Greetings

Het einde van het Internationale Jaar van de vrede is bijna bereikt. Nu we stilstaan voor een terugblik, spreken we de hoop uit dat we mogen blijven werken voor wereldvrede en eensgezindheid.

In Canada beleven we een speciaal besef van familiekring en gemeenschap, vooral in deze tijd van het jaar.

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Onder de streep

John Van Harmelen

De auteur van deze hymn is Sybil F. Partridge.

Wie is dat? Dat heb ik mij ook afgevraagd, en ik heb in heel wat boeken moeten zoeken om deze Roomse auteur van een Protestantse hymn te vinden.

William J. Reynolds heeft een prachtig boek geschreven over "Hymns of our Faith." Dat boek moet je eigenlijk gebruiken als je hymns uit de Baptist Hymnal wilt bestuderen. Die Baptist Hymnal is het werk van een comité van 37 mannen en vrouwen van de Southern Baptist Convention. De secretaris van dit comité is Dr. W. Hines Sims, die o.a. als redacteur van dit boek hartelijk dank zegt aan een viertal leden, waarvan William J. Reynolds degene is die een speciaal Handboek voor de Baptist Hymnal heeft gemaakt. Hij eindigt zijn voorwoord, dat dit handboek "een groter verstaan van onze hymnody en een meer meningsvolle ervaring in het zingen der gemeente moge brengen." Dat is het ernstige gebed van deze auteur.

In het voorwoord spreekt hij de hoop uit, dat tot dusver onbekende bronnen licht

mogen verschaffen over de hymns, en ook nieuwe gegevens tot een beter begrip ervan mogen leiden.

Ik geef nu deze informatie over het mooie boek "Hymns of our Faith" omdat ik in dit boek werd ingelicht over Sybil F. Partridge en haar gebed voor vandaag! Ik wil hiermee niet zeggen dat ik haar niet ben tegengekomen in andere boeken, maar Reynolds gaf mij toch de meeste inlichtingen.

Hij begint met te vertellen dat hij de enige informatie over Sybil F. Partridge heeft gevonden in een artikel dat tot titel droeg "The Catholic Author of a Protestant Hymn" in een blad "The Continent" genoemd. Dat artikel was geschreven door een zekere Frederick M. Steele, die blijkbaar een onderhoud had met de auteur van de hymn, die werd aangeduid door drie letters, S.M.X. (Sister Mary Xavier).

Het had nogal wat voeten in de aarde voordat Frederick Steele een uitnodiging kreeg om te spreken met Sybil Partridge, die in het convent van Notre Dame woonde te Mount Pleasant, Liverpool.

Hij mocht haar bezoeken.

Lord, for tomorrow and its needs I do not pray!

1. Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today:
Help me to labour earnestly,
And duly pray;
Let me be kind in word and deed,
Father, today.

2. Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Through all today:
Let me in season, Lord, be grave
In season, gay;
Let me be faithful to Thy grace
Dear Lord, today.

3. In pain and sorrow's cleansing fires,
Brief be my stay;
O bid me, if today I die,
Come home today:
So for tomorrow and its needs
I do not pray;
But keep me, guide me, love me Lord,
Just for today.
Amen.

Sybil F. Partridge
Horatio R. Palmer 1834-1907
Melody: Vincent
Baptist Hymnal nr. 339

Er is nog geen vertaling in het Nederlands bekend. Wie wil het proberen?

Daar zat hij nu, tegenover een non, zo'n zestig jaar oud, die haar leven gegeven had om onderwijs te geven aan meisjes die in het convent op school gingen.

Hij vertelde haar dat hij uit Chicago gekomen was om haar te complimenteren over dat prachtige gedicht: Lord, for tomorrow and its needs. Hij wou maar even zeggen dat haar pennevrucht in Amerika gewaardeerd werd. Zij wilde daarvan echter niets weten. En ze keek er van op dat zij bezoek kreeg helemaal uit Amerika. Zij wist niet zoveel van de wereld buiten de muren van het klooster. Mr. Steele vertelde haar dat hij een Presbyterian was uit Chicago, en dat

Amerikanen haar hymn graag zongen, maar nu ook de auteur wilden kennen en haar naam wilden weten. Haar echte naam, niet alleen een paar letters S.M.X. Tenslotte zei ze: "Ja, ik zal u mijn naam geven. Mijn naam is: Sybil F. Partridge. Maar ik geef er toch de voorkeur aan dat u die naam nog wat geheim houdt.

"De grote buitenwereld moet het maar niet weten voordat ik er niet meer ben." Mr. Steele voegt aan zijn verhaal toe: Zij had toen ik haar bezocht al erge hoestbuien, en onlangs kreeg ik bericht dat zij was heengegaan. Ik mag dus nu haar naam wel doorgeven. Zij was ook zo goed om mij in haar eigen handschrift haar gehele gedicht van zo'n twaalf coupletten te geven. En zij voegde er nog een gedicht aan toe, geschreven voor mij ter herinnering aan het bezoek, dat ik zojuist beschreef.

Dat gedicht luidde als volgt: (doet u even uw best op het engels, het is eenvoudig, dacht ik, en één van uw kleinkinderen kan het misschien wel even voor u vertalen)
Since "Today" gave to me in
you a friend,
Unknown, unseen for long, so
to the end
I pray you let me, too, that title
borrow;
And keep, I pray you, in your
mindful prayer
The name which you
discovered with such care —
Till we shall see and know, in
God's tomorrow! S.M.X.

Haar Antwoord,

Ik kwam hier in het klooster van Notre Dame als een jong meisje. Kort nadat ik op de hoogte was van het werk dat moest worden verricht, werd één van de oudere zusters ziek, en hoewel de dood niet erg ver

weg scheen en hoewel zij er naar verlangde om ontbonden te worden, werd het einde naar de toekomst verschoven. Hoewel haar kracht verminderde was het toch nodig, dat haar moed werd ingesproken al was het ook slechts voor een enkele dag. Vol van deze gedachten zat ik op een nacht in 1876 bij haar bed. Tussen middernacht en drie uur in de morgen schreef ik het gedicht: Lord, for tomorrow and its needs I do not pray. (Heer, voor de noden van morgen bid ik niet.) Ik zond een afschrift van de verzen naar mijn moeder. Zonder dat ik er wat van wist publiceerde mijn moeder het in een religieus tijdschrift in London.

Als het iemand anders heeft geholpen, in dit of enig ander land, dan ben ik daar erg dankbaar voor. Geprezen zij de Here.

Het eigenlijke gedicht dat uit acht coupletten bestond, en elk couplet uit vier regels, verscheen eerst in een Rooms Catholiek maandelijks tijdschrift, getiteld, "The Messenger of the Sacred Heart of Jesus" (London, Jan. 1880). Voor Amerika worden de volgende gegevens verstrekt: Waarschijnlijk verscheen dit gedicht voor de eerste maal in 1888 in Cincinnati, in Fred A. Fillmore's "Songs of Rejoicing."

Een bekende Amerikaanse musicus Horatio R. Palmer zorgde voor de melodie, die Vincent genoemd werd en voor het eerst verscheen in "Garnered Gems of Sunday School Song," Cincinnati: John Church Co., 1892, No. 45.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Cuesura, Ontario, en 's winters in Palmetto, Florida.

Dientje (12)

Ze miste haar familie en vriendinnen meer dan ze ooit had kunnen denken. Ze had het allemaal zo vanzelfsprekend gevonden dat je elkaar kende, met elkaar leuk werkte en met elkaar omging, en men zich in elkaar's huis altijd welkom wist. Zoiets had je hier niet. Betty en haar moeder hadden het goed bedoeld natuurlijk, en ze hadden het uiteindelijk ook wel getoond dat ze welkom was, maar toch ... er was een grote leegte tussen hen.

Ze was nu bijna twee jaren in Canada, een heel jaar al in haar huis, en had nog maar een paar vrienden gemaakt. Ach ja, iedereen was aardig genoeg, men noemde elkaar bij de voornaam. Meestal ook omdat de buitenlandse namen zo erg moeilijk uit te spreken waren, dacht Dientje een beetje schamper. Er waren zoveel vreemdelingen op de afdeling.

Betty was wat men noemt een echte Canadese, haar grootouders waren zelfs al in Canada geboren had ze niet zonder trots beweerd. Ook de hoofdzuster was Canadees, en één of twee van de vaste staf, de waarnemende hoofdzuster onder andere.

Betty kwam zo nu dan aan, en Dientje ging er ook wel eens heen voor een avondje, maar als ze over haar thuis en familie begon te praten merkte ze altijd, dat Betty er een heel

andere visie over had, dan Dientje had getracht haar duidelijk te maken.

Het waren zulke kleinigheden die haar soms hinderden. Hoe zou ze ooit echte vrienden krijgen, vrienden die voor je klaar staan, voor wie jij ook klaar staat natuurlijk.

Op de afdeling ging het allemaal veel gemakkelijker nu haar engels zo verbeterde. Ze durfde zelfs grapjes te maken, zonder angst te hebben iemand te beledigen. Maar echt kennen deed ze maar weinig mensen, en niet alleen bij naam.

Op een goede morgen riep de hoofdzuster hen samen. "Wel luidjes, weer iets nieuws, we hebben allemaal naamspeldjes gekregen, en die ben je verplicht om te dragen. Ze vertellen je naam, je huwelijke staat," ze sprak een beetje spottend: "en de positie die je bekleedt." Ze deelde de speldjes uit en Dientje nam het verheugd aan, en spelde het meteen op.

"Hé, laat eens kijken wie jij eigenlijk bent behalve Bob," zei ze tegen de laborant die op de afdeling kwam. Hij grinnikte schaapachtig. "Heb je ook een naamspeldje op?"

Enthousiast liep Dientje van de één naar de nader om de namen af te lezen, en er was vermaakt gelach en geschater als de namen werden gelezen en

zo onmogelijk werden uitgesproken. Op haar weg naar de Röntgenkamer kwam Dientje Irene tegen, die nu op een andere afdeling de gang aan het dweilen was.

"Há, Dobre Gee, Irene — hoe gaat het?" Ze sprong vrolijk over de zwabber, en draaide zich toen om: "Heb je ook een naamspeldje?" Ze boog zich voorover om te lezen: "Ja nu wil ik toch weten hoe je heet Irene," zei ze vrolijk. Irene keek haar verlegen aan.

"Dobre Gee, Nursy. Hoe gaat het, in lang niet gezien hè?" Maar Dientje zei even niets. Ze las de naam op het speldje: "Mrs. Irene Gieraroski," zei ze langzaam, en zag zichzelf in gedachten haar maandelijks cheque uitschrijven voor haar huis. Irene had haar zwabber laten vallen, en keek nu schuw op naar Dientje.

"Irene" ... zei ze zachtjes in grote verbazing ... "Ben jij het ... heb jij mijn huis ... oh dobre — dobre, Irene — dobre ..." en ze wilde dat ze nu in het Pools kon zeggen wat Irene voor haar had gedaan. Zo boog zich en zei bijna met eerbied. "Dobre, Irene en in het hollands voegde ze er aan toe: "God zegene Irene ..."

Lini Grol schrijft zowel engelse als hollandse verhalen. Ze woont in Fonthill, Ontario.

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